Shawangunk Mountains—there are also heavy cuts, grades, and fills. On the eastern side of these mountains the work is similar to that on the west side, and progresses finely. There is to be a high suspension wrought-iron truss bridge over the Shawangunk Kill, just at the mountain's base; also heavy cutting at Fair Oak, which is about midway between Bloomingburgh and Middletown. From this point the route crosses that of the Erie Railway, and continues toward Deckertown, N. J., and is being graded. From thence to Pompton Plains, 38 miles distant, contracts are now being made for the grading, etc. From the latter point, via Montclair, to the Metropolis the ground is more level, and the grading is effected with smaller expense, less trouble, and greater dispatch. From Pompton Plains, via the New Jersey Western Railroad (which is a branch of the Midland route), most of the grading and masonry has been completed, nearly to the cross-station Norwood, on the Erie Railway. There are two tunnels. One, near the western bank of the Neversink River, is to be about 1,000 feet in extent, of which nearly 400 feet have already been excavated out of hard conglomerate rock. The other tunnel is more extensive, and will pierce the grim old Shawangunk Mountains to a distance of 3,800 feet, through coarse sandstone and conglomerate rock. On the western side a distance of about 150 feet have been excavated by hand-labor. On the eastern side nearly 1,100 has been excavated by steam-drills, which are more expeditious but not less expensive than manual labor. The rock on this side is hard black slate. Present appearances indicate an early completion of the Midland route, and the prospect induces a hope that regular trains will be running through from New York to Oswego before 1871.

When in full operation, this road will develop the hitherto almost untouched resources of one of the most fertile agricultural districts of the state. Portions of Ulster, Sullivan, Oneida, Otsego, Madison, Chenango, and Delaware Counties will reap much benefit from the opening of this new line of direct communication to every point, and especially with this great metropolis.

NYACK AND PIERMONT LINE.

The laying of rails on this new road was commenced on Thursday. The grading has been in progress for some time past. There are no great difficulties either of excavating or filling. The distance between Nyack and Piermont is about five miles, most of which is unbroken by hills of any extent. Formerly communication with the metropolis was found solely in the line of the Hudson River steamers, then by lumbering stages to Piermont, the Erie station, or eight miles over a stony road to Spring Valley, on the line of the New Jersey Northern Railroad, about 30 miles from New York. This new route is expected to be in complete running order before Spring.—*New York Tribune.*

THE MIDLAND RAILROAD.

THERE are so many railway enterprises projected at present that public attention has been wearied by them, and it is difficult for any of them to awaken the enthusiasm once accorded to a great undertaking. There is one however, whose interests are so closely related to those of our own city and state that it seems to call for something more at our hands than a mere mention.

The New York and Oswego Midland Railroad runs from Jersey City northward across to the state line of New Jersey, and thence through the great interior counties of New York to the city of Oswego, on Lake Ontario. Along this whole line of more than four hundred miles it passes through the richest districts of two states, upon whose produce the markets of our city are largely dependent, but which have hitherto been to a great extent without railway facilities.

This last not only adds another to the great lines which reach the West from the seaboard, but by seventy miles shortens the distance to Buffalo and the West and by forty-five miles to Canada. The absolute necessity of new routes to the Western States has never been more clearly seen than in the results of the recent disastrous floods in the interior. Travel was partially suspended upon one of the great lines for ten days or so, and the consequence is an accumulation of freight and an increase of rates which will be felt by business men East and West throughout the season. In fact, the practical monopoly of internal commerce enjoyed by the existing lines has all the effect of a protective tariff; and any enterprise which, like the Midland road, tends to relieve this is of much more than local importance.

Besides the benefits the road will confer upon the markets of our city, by bringing them into direct communication with Orange, Ulster, Sullivan, and Delaware counties, the best sources of supply, it will open one of the richest and most picturesque portions of New Jersey, as yet thinly inhabited, and so afford a new outlet for our overflowing population, and give New York additional suburbs.

The work on this road is now prosecuted with great energy; and it is expected by the company that the whole line will be ready for operations during next summer. A large part of the grading, masonry, bridging, etc., is finished, and one hundred and fifty miles will be completed and in running order by the first of January. This work has been paid for by the stock subscriptions of the towns and cities along the route, amounting in the aggregate to six millions of dollars.

The promoters of the enterprise are now selling first mortgage bonds to complete the work; and the conditions of these bonds seem to have been devised in good faith for the security of the holders against every possible contingency. Those who are interested in the trade and growth of New York will do well to inquire into the financial prospects of the company; and, if they are led to subscribe for the bonds, will be conscious in doing so that they are not only investing money for themselves, but are contributing directly to one of the most important and useful public works conected with New York.—*N. Y. Evening Post, Oct. 30th, 1869.*

NEW YORK STATE

is not idle in the matter of railway construction; and a great many roads are building, most of them short in length. Probably the most important road now under construction is the MIDLAND OSWEGO, completed from Oswego to Norwich, 99 miles. For six miles south of Norwich, and thence eighteen miles west to Sidney Plains, where the road connects with the Albany and Susquehanna, the grading is completed, and the track will be in running order as soon as some little ballasting is finished. It is probable that regular trains will be running from Oswego to Sidney Plains, 125 miles, during this month. At Lyons Brook there is a wrought-iron truss bridge 800 feet in length. Work is advancing rapidly, on other parts of the road, and from Centerville, in Sullivan Co., to Wurtsboro, the road is graded and ties being laid. The branch from Ellenville, in Ulster Co., to the tunnel entrance is graded and tied. Between Parkersville and Centerville active progress is making in the way of filling, cutting, and grading. There is some heavy work to be done at Liberty, Liberty Falls, and Young's Gap. There is to be a suspension bridge over the Shawangunk Kill, and some heavy cutting will have to be done at Fair Oaks. From Deckertown, N. J., to Pompton Plains grading is progressing. From the latter point to Jersey City the ground is more level, and the building of the road will be attended with less expense. There are two tunnels, one of 1,000 feet and another of 3,800 feet, which are already partially excavated. This road, when completed, will give railway facilities to portions of Ulster, Sullivan, Oneida, Otsego, Madison, and Delaware Counties.—*N. Y. Express.*

FEW enterprises started in any country ever set out on so sound a basis as the Midland Railroad, from Oswego to New York City. This enterprise comes of the necessity for improved and more direct transportation felt by the inhabitants of twelve of the most productive counties in this state, the people of which, in their municipal capacities as cities and towns, have provided funds to the amount of *six millions of dollars*, subscribed to the common stock of the company, which is equal to $15,000 per mile for the whole distance—400 miles. For the rails and equipment of the road the first mortgage 7 per cent. bonds of the company are sold at par, interest paid semi-annually in New York, in gold, free of tax. The principal, which matures July 1st, 1894, is also payable in gold. Messrs. A. A. Low, George Opdyke, and Delos De Wolf are the trustees named in the mortgage executed to secure these bonds. The road is to be opened in October next 147 miles from Oswego to Sidney Plains, where it intersects the Albany and Susquehanna Railroad. The track is now laid for sixty miles. On that portion of the route lying within the state of New Jersey the work of building is going on rapidly, as will be seen from an article on New Jersey railroads upon a preceding page.—*Stockholder, Aug. 17th, 1869.*

The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

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The Independent.

GEMS OF WESTERN SCENERY.

BY HON. SCHUYLER COLFAX.

THE near approach of the season when many families and individuals will be discussing the direction in which they shall turn their steps to enjoy the pleasures of travel induces me to write this article, commending a Westward journey toward our own Pacific slope, rather than daring the storms of the ocean by a visit to Europe. The extravagant and oft-quoted exclamation, "See Naples, and die," has in the past turned the thoughts of many whose leisure or means enable them to travel to the Old World, where so much that is venerable, so much that is picturesque, so much that is noted in history, so much that is sublime in grandeur, is to be witnessed. Not "to die," of course. But to make life happier evermore, by the wider experience, the broadened mind, the fuller knowledge that results from travel, besides the pictures of impressive scenery so often ineffaceably impressed upon the mind, and which the mystic power of memory can summon, again and again, before the mental vision.

It has always seemed to me, however, wiser and more profitable for Americans to travel over the continental area of their own nation, to learn more thoroughly by actual observation of the grandeur of its more than imperial domain and the vastness of its almost illimitable resources, as well as to enjoy the magnificent scenery of its mountains, before they ramble in regions foreign to them in all their interests, and which excel their own land in attractive features mainly in antiquity and accumulated wealth, rather than in natural scenery which gladdens the eye by its beauty.

Of Salt Lake City, and the peerless Yosemite, so much has been written the past season by tourists that I shall omit all reference to them here, and allude to other objects of interest to be found by traveling toward the setting sun.

THE ROCKY MOUNTAINS AND COLORADO.

Where the Union Pacific Railroad reaches its highest summit, at Sherman, over 8,000 feet above the level of the sea, but little mountain scenery is discernible. Like the South Pass, on the old route of emigrant travel, and Bridger's Pass, on the later route of the daily overland stage, the Railroad Pass seems to have been marked out by Nature, leveling down these mountains that form the backbone of the North American Continent.

To see the Rocky Mountains in their majesty, with the wonderful parks (lying 6,000 to 8,000 feet above the sea, and larger in area than some of our states) which they enfold in their embracing arms, the traveler should leave the Pacific Railroad at Cheyenne for Denver, 110 miles south, half of which distance is already traversed by rail, and the rest a fine natural road, requiring but a few hours in the stage-coach. There, on the banks of the Platte, with the apparently boundless plains to the north and east and south, a sublime panorama of mountain scenery to the west is ever before the beholder. In the glance of a moment the eye sweeps over one hundred and twenty miles of a range, with its peaks and cliffs and table mountains, grandly towering toward the skies, sparkling in the morning sun, darkening at eventide, and blackened sometimes by the storms that sweep over it. Cities, and mines, and natural parks are embosomed within it. A deep blue sky, that could scarcely be rivaled by Italy, almost always gladdens you. And the air that you breathe, clear and dry and pure, is like a tonic to the system. Two or three weeks will enable the traveler to cross the Snowy Range on horseback at the Berthand or Bowlder Pass, some 12,000 feet above the sea, with grand and changing views at every hour; enjoy the beauty of the brilliant flora close to the edge of the snow-line; traverse the Middle Park, surrounded amphitheatrically by its encircling mountains; visit the Sulphur Spring, and enjoy its healing virtue; and, ascending Gray's Peak, 15,000 feet high, see mountains rolling away in every direction. Returning to Denver through the mining towns of Empire, Georgetown, Central City, etc., and stopping over at Idaho, the Saratoga of Colorado, you can visit the South Park on wheels; ascend the majestic Mount Lincoln, chief of the towering mountains of our nation; cross the range over to the valley of the Arkansas, and the charming surroundings of its Twin Lakes; and return by Colorado City, the Garden of the Gods, and Pike's Peak (a mountain standing out from the Range on the Plains, and comparatively easy of ascent), back again to Denver; the whole of this South Park trip, with its wild and varied scenery, easily performed in a carriage—except, of course, the ascent of Mount Lincoln. Nowhere can three weeks be more profitably and delightfully spent by the invalid or the seeker of the pleasures of travel; and to those who enjoy the roughing and bracing experiences of camping-out, and the pleasure of fishing in streams filled with delicious trout, there is a double enjoyment in store.

THE GREAT BASIN AND THE SIERRAS.

Dashing on westward in a "Pullman Palace Car"—the perfection of ease in travel—you cross the great intramontane basin of the continent, which, over 800 miles by 600 miles in extent, walled in by the Rocky Mountains and the Sierra Nevadas, has no outlet for its waters in any direction to the sea. Here rivers, like the Humboldt, Carson, and Humboldt, rise, small into fine streams, and then, instead of seeking the ocean through lake or bay, sink forever out of sight; and other rivers, so large in volume as to be unfordable, like the Weber and Bear, pour their fresh waters into Great Salt Lake—that inland sea, 100 miles in length, with mountainous islands towering above it—to have them converted there into the briniest water on the globe—so salt that fish cannot live in it, and so dense that those who cannot swim float in it like a cork. The grandest scenery on this part of the route to the Pacific is where the road passes through Echo Canon, formerly the gateway of approach to the Mormon capital, and fortified by the followers of Brigham Young against the approach of the United States army, sent there by President Buchanan, in 1858. It is a natural valley, cut through a mountain range, opening widely at its eastern approach, with grassy and sloping hillsides on either hand, but gradually narrowing in between bold and precipitous rocks until, where it strikes the Weber Valley, there is but little more space than the iron tracks require. The Devil's Gate and the Weber Canon rival it in their bold and striking features.

Curving northerly, to strike the old emigrant trail, in the Valley of the Humboldt (apparently designed by Providence, like the Valley of the Platte, Echo Canon, etc., for the pathway of the swift-moving railroad trains that traverse them), the Sierras, really the Andes of our continent, are soon in sight. Towering toward the skies, they undulate away in the distance—an impassable barrier, apparently, to the triumphant advance of the great motor of this century, the locomotive, until the conquering energy of the Californians who formed the Central Pacific Railroad Company, with almost herculean labors, carried their trains over its summits. Words are weak to describe the engineering which achieved this result. Enormous ravines filled up by the persistent labors of years, huge hills cut down to the required grade, dark tunnels blasted through towering cliffs, a track cut into the side of almost precipitious mountains, where from the car-window you can look down into the valley 2,500 feet beneath you, and nearly forty miles of snow-sheds of solid timbers to guard against the thirty-feet snows for which the Sierras are famed. All these triumphs of man over the obstacles of Nature attest the grandeur and immensity of the work by which this frowning range has been scaled.

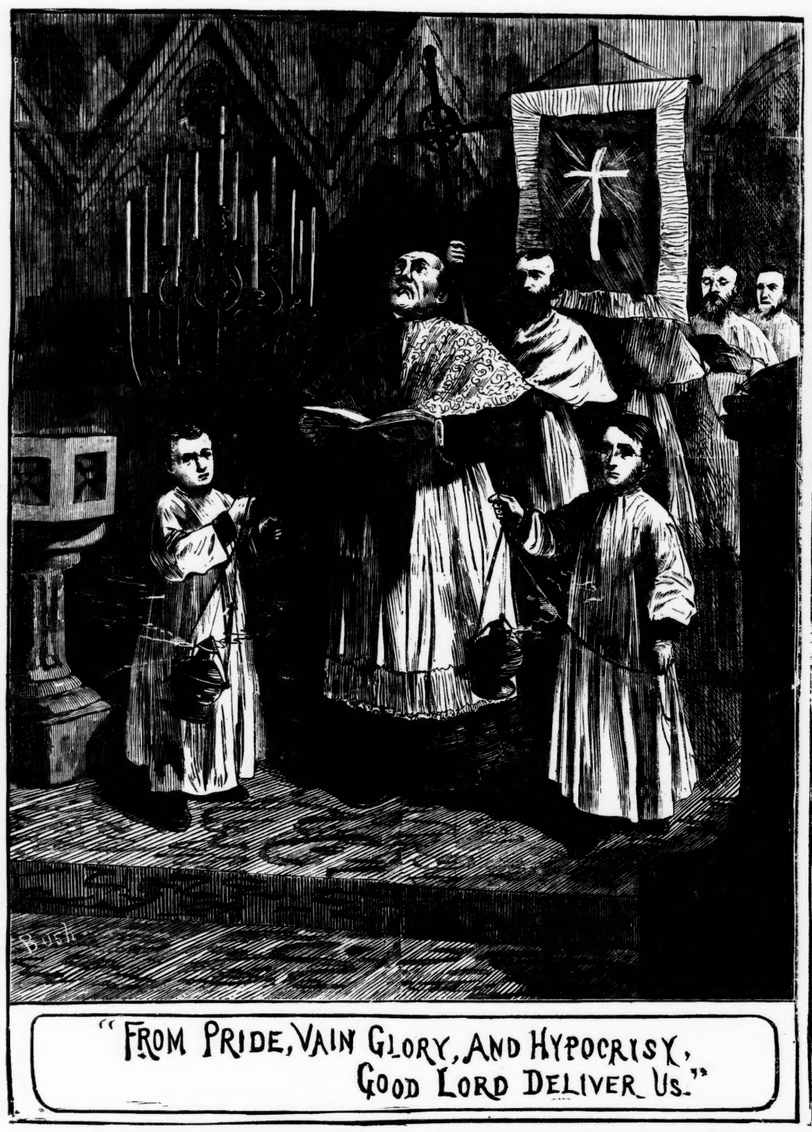
Nor is it a single range, as has been generally supposed. There are oftener two or three ranges, with their respective summits; and, instead of crossing them in eight or ten miles, they roll away in a billowy succession of mountains, seventy miles and over in width, clothed in the living green of gigantic forests, until, above the passes which wagon and railroad trains have sought, the line is reached of perpetual, unmelting snow.

At Summit Station, over 7,000 feet above the sea (and at and around which the summer traveler can spend a delightful day, with a pleasant and homelike inn for meals and rest), you look down on Donner Lake, nestling so quietly and attractively amongst the mountains as to charm you with its beauty. And you will not soon forget a drive on its shores, with its unruffled waters at your side, and the grand and impressive view of the railroad track carved along the face of the range which overhangs it, and which you can follow with the eye for miles.

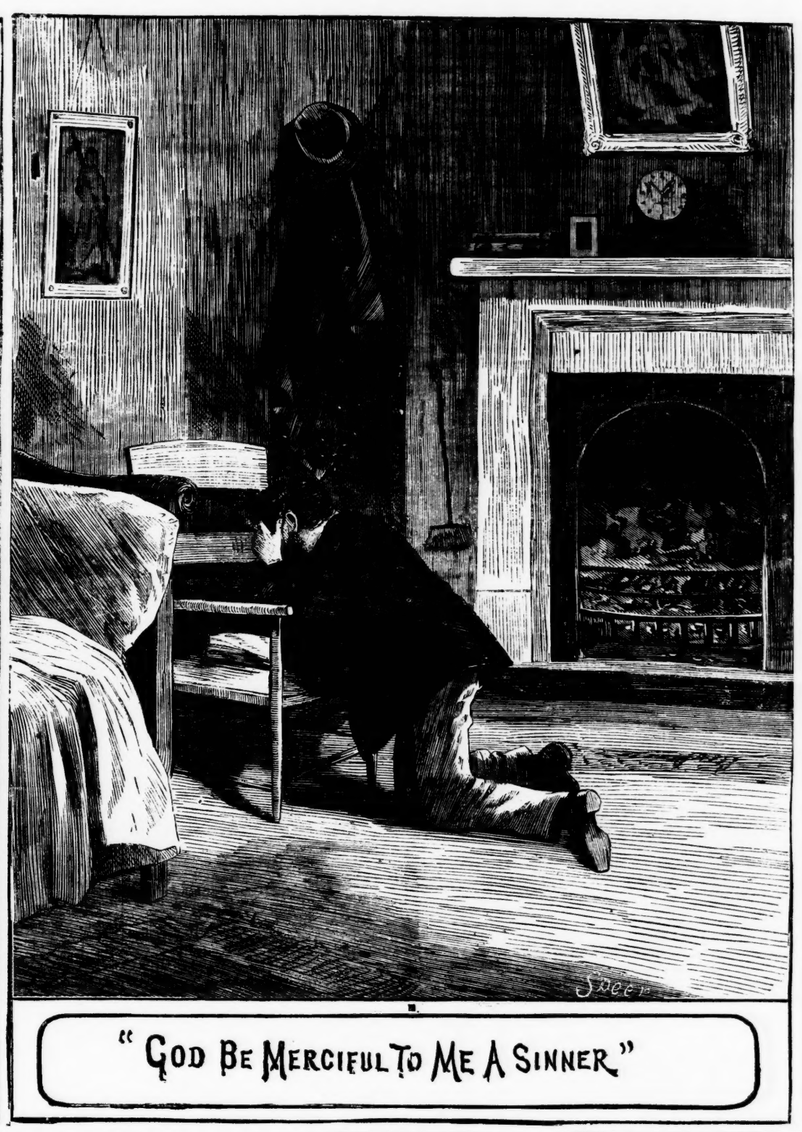
LAKE TAHOE.

But the pre-eminent gem of the scenery of the Sierras lies a few miles from the next station east of Summit, a stage takes you fifteen miles up the valley of the impetuous and brawling Truckee River, which falls 600 feet in that distance; and there, embosomed amongst these mountain summits, surrounded by dense forests and snow-clad peaks, 6,500 feet above the sea, is Lake TAHOE. It is a beautiful sheet of water, twenty miles by ten miles in extent, so exquisitely clear that you can see fifty to one hundred feet down, as if it were but ten, and with a steamboat upon it, on which you can sail the fifteen miles between the hotels that are built at opposite ends of this remarkable mountain lake, and enjoy an experience difficult to duplicate abroad.

—But I must stop here, and reserve what I intended to say about scenery on the Pacific slope for another article.



"FROM PRIDE, VAIN GLORY, AND HYPOCRISY, GOOD LORD DELIVER US."



"GOD BE MERCIFUL TO ME A SINNER"

RISE AND FALL OF THE SLAVE POWER.

BY HON. HENRY WILSON.

No. III.

SLAVERY IN THE TERRITORIES.—ORDINANCE OF 1787.

THE Treaty of Peace by which the independence of the thirteen British colonies was acknowledged was signed at Paris, on the 30th of November, 1782. Beyond the western boundaries of the states, and between the 31st and 47th parallels of latitude, lay a vast and fertile territory, conceded to be embraced within the limits of the new Republic. Not only were these rich lands looked to as a source of revenue for the payment of the debt incurred in the War of Independence, but farseeing statesmen of that day saw that states carved from this territory would exert a powerful and controlling influence in shaping the destinies of the country. To the future of the United States it was then a question of transcendent importance whether it should be organized into free or slave states. Hence, among the first measures of the Continental Congress, after the British forces had left the country, was an effort to fix the condition of this immense public domain.

The states of Massachusetts, Connecticut, New York, Virginia, North Carolina, and Georgia each claimed severally, under their respective charters, a portion of this territory. These claims were warmly opposed by the landless states, which justly held that this territory had been conjointly won, and should therefore enure to the common benefit.

On the first day of March, 1784, Mr. Jefferson presented to the Continental Congress, then assembled in Annapolis, a deed of cession of all the lands claimed by Virginia northwest of the Ohio River. A select committee was appointed, consisting of himself, Mr. Chase, of Maryland, and Mr. Howell, of Rhode Island; and this committee reported a plan for the government of the territory ceded or to be ceded. This plan contemplated its ultimate division into seventeen states. It was therein provided that "after the year of the Christian Era 1800 there shall be neither slavery nor involuntary servitude in any of these states, otherwise than in the punishment of crime, whereof the party shall have been duly convicted." This provision was stricken out on motion of Mr. Spaight, of North Carolina, seconded by Mr. Read, of South Carolina. It required the votes of nine states to retain it as a part of the ordinance. Only six voted for it—New Hampshire, Massachusetts, Rhode Island, Connecticut, New York and Pennsylvania. Maryland and Virginia and South Carolina voted against it. North Carolina was divided. Delaware and Georgia were not present. Mr. Dick of New Jersey, voted to retain it; but, as two members were required to give the vote of a state, that state was not represented in the vote. Though sixteen members voted for the prohibition of slavery, and only seven voted against it, yet then, as so often since, slavery, though in a lean minority, gained a victory that should have fallen to the other side. This important measure would have saved to freedom not only the territory of the Northwest; but also Kentucky, Tennessee, Alabama, and Mississippi.

In March, 1785, Rufus King, a delegate from Massachusetts, moved to modify the report made at the previous session, by inserting therein a total and immediate prohibition of slavery; but his motion failed. In July, 1787, a committee, of which Nathan Dane, of Massachusetts, was chairman, reported an ordinance for the territory northwest of the Ohio, in which there should be neither slavery nor involuntary servitude. With it there was, however, a stipulation for the rendition of fugitive slaves. This ordinance—which consecrated to freedom the fertile territory covered now by the great states of Ohio, Indiana, Illinois, Michigan, and Wisconsin—was passed on the 13th of July, 1787; every state voting for it, Mr. Yates, of New York, alone voting against it.

In July, 1789, Mr. Fitzsimmons, of Pennsylvania, reported in the House of Representatives a bill for the government of the territory northwest of the Ohio River, which passed both houses without opposition. This act gave the emphatic sanction of the first Congress under the Constitution to the ordinance of 1787, prohibiting forever slavery in the territory northwest of the Ohio.

But, notwithstanding this prohibition was so solemnly and with such unanimity adopted, the most persistent efforts were subsequently made to give slavery a foothold in that region. After the admission of Ohio as a free state, the remainder of that territory was organized under the name of the Territory of Indiana. Most of its settlers, coming from the slaveholding states—with their former tastes, habits, and prejudices—soon memorialized Congress for a temporary suspension of the ordinance. The convention which sent this memorial was holden in 1802. Its presiding officer was Governor William Henry Harrison, afterward President of the United States. The memorial was referred by the House to a select committee, of which John Randolph, the brilliant but erratic Virginian, was chairman. This committee reported that it was "highly dangerous and inexpedient to impair a provision wisely calculated to promote the happiness and prosperity of the Northwestern country." No action was taken, as the session terminated the following day. In the next Congress the subject was referred to a committee, of which Cæsar Rodney, of Delaware—afterward Attorney-General of the United States—was made chairman; and it reported in favor of a suspension of the anti-slavery restriction for a limited time. Early in February, 1806, James M. Garnett, of Virginia, from a select committee, made a like report, though, as in the previous case, no action was taken. Another committee was appointed during the next year, of which Mr. Parke, a delegate from the territory, was chairman, to which was referred a letter from Governor Harrison, with resolves from the territorial legislature, favoring a temporary suspension of the inhibition. On the 12th of February this committee reported that the ordinance be suspended for ten years from the first of January, 1808. Though this was the third report proposing a temporary suspension of the ordinance of 1787, Congress took no action upon either.

Governor Harrison and the legislature again united in a like request, though at this time a portion of the inhabitants remonstrated against granting it. The subject in the Senate was referred to a select committee, consisting of Franklin, of North Carolina; Kitchel, of New Jersey; and Tiffen, of Ohio. On the 13th of November, 1807, this committee reported a resolve, declaring that it is not expedient to suspend the sixth article of the compact for the government of the territory northwest of the Ohio. This report closed the efforts made by an undoubted majority of the people of the territory to be at least temporarily relieved from the operation of this ordinance. In this struggle it is to be noted that they had the effective support and hearty co-operation of General Harrison, their governor, whom the nation with so much enthusiasm bore into the Presidential chair in 1840. Had their wishes prevailed, however, and those imperial states been lost to freedom, who can estimate the increased dangers that would have imperiled the nation and darkened its pathway? Who could have comprehended the aggravated difficulties which would have attended the then future, but now accomplished, work of emancipation? There is little danger of overestimating the benefit which the ordinance of 1787 has conferred on the Northwest, or the measureless perils from which it saved the land. Its enactment must soon stand as one of the great events of American history, one of its most important achievements in behalf of freedom.

Virginia having retained her claim to the territory of Kentucky, into which many of her citizens had taken their slaves, a new slave state was early carved out of it and added to the Union. North Carolina, too, laid claim to Western territory; but ceded Tennessee, in 1789, upon the condition, however, that "no regulation made or to be made by Congress should tend to the emancipation of slaves." This deed of cession was blasted before the Senate in the winter of 1790, and referred to a committee, of which Oliver Ellsworth, afterward Chief-Justice of the Supreme Court, was chairman. He reported a bill accepting the cession, and providing that the ordinance for the government of the Northwest Territory should be applied to this cession—excepting, however, the clause prohibiting slavery. The bill passed the Senate without division; was briefly debated in the House, and concurred in with little opposition. Slavery had already entered the territory; and Congress, consenting with more or less reluctance to the hard conditions imposed, gave assent to its continuance.

Georgia claimed the territory forming subsequently the states of Alabama and Mississippi. She did not promptly follow the example of her sister states in ceding her territorial claims to the General Government. Her cession was not made until the 2d of April, 1802; and then upon the peremptory condition that the ordinance of 1787 "shall in all its parts extend to the territory contained in the present cession, the article only excepted which forbids slavery."

Although Georgia had not previously relinquished her claim to the Mississippi territory, still settlements had been made there, and the duty was imposed upon Congress of legislating for the government of the people of that region. In March, 1798, the House of Representatives proceeded to the consideration of a bill for the government of that territory. It expressly provided that a government similar in all respects to that of the Northwestern Territory should be established, the inhibition of slavery only excepted. Mr. Thacher, of Massachusetts, remarking that he intended to make a motion touching the rights of man, moved to strike out the excepting clause. Mr. Harper, of South Carolina, said that this was not a legitimate mode of supporting the rights of man. The regulation prohibiting slavery in the Northwest was proper; but it would not be so in Mississippi. It would be a decree of the banishment of all persons settled there, and a decree of the excision of all persons intending to go there. Mr. Varnum, of Massachusetts, afterward Speaker of the House, declared that Mr. Harper's remarks showed that he did not wish to support the rights of all men; for "where there was a disposition to retain a part of our species in slavery there could not be proper respect for the rights of mankind." He looked upon the practice of holding blacks in slavery in this country to be equally criminal with the practice of the Algerines in carrying our citizens into slavery. Mr. Rutledge wished Mr. Thacher to withdraw his motion. He remarked that one gentleman called these men "property"; another said, "You hold these men in chains"; and another declared, "You violate the rights of man." He wished to know if these men were not property, and held as such by the Spanish government.

Mr. Otis, of Massachusetts, an early representative of that class of Northern politicians which have always existed in sufficient numbers to betray their section in an emergency and give to slavery the victory, expressed the hope that Mr. Thacher would not withdraw his amendment. He desired, he said, that "an opportunity might be given to gentlemen who came from the North to manifest that it was not their disposition to interfere with the South in regard to that species of property." He thought, he said—and thus invited the very violence he seemed to deprecate—that if the amendment was adopted that no slavery should exist in the territory it would be not only a sentence of banishment, but of war; that an immediate insurrection would take place, and that the inhabitants would not be suffered to retire, but would be massacred on the spot. Mr. Foster, of the same state, thought that if the amendment was not withdrawn a long debate might be had upon it; to which Mr. Thacher replied that he should not withdraw his motion. Believing his course to be just, the more it was opposed the more obstinate he should be in its support. Mr. Giles, of Virginia, then made the suggestion, often repeated since, that if the slaves of other states were permitted to go to the Western States, and thus spread themselves over a larger territory, there would be a greater prospect of ameliorating their condition. Mr. Hartley, of Pennsylvania, felt compelled to vote against the amendment, although he desired to gratify the wishes of philanthropists by doing away with the system of slavery altogether.

Mr. Gallatin, of Pennsylvania, a gentleman of great learning and capacity, who afterward rendered signal service to his country as a financier and diplomatist, maintained that the amendment striking out the provision of the bill which allowed slavery in the territory could not be rejected for want of jurisdiction. He confessed he could not see how forbidding slavery in Mississippi could affect it in South Carolina, any more than forbidding it in the Northwest Territory. If the amendment was rejected, slavery was established for that country not only during its temporary government, but during all the time it should be a state. The number of slaves would become so large, by constant increase, that when the territory became a state the slaveholders would be able to secure a constitution recognizing and protecting slavery, and thereby making it permanent. Having determined that slavery would be bad policy for the Northwest Territory, he saw no reason for a contrary determination in respect to the Mississippi territory. Mr. Nicholas, of Virginia, thought that the rejection of Mr. Thacher's amendment would be not only for the interest of the territory, but of the United States. But Mr. Thacher firmly declared that he could never be brought to believe that an individual could have a right in anything that tended to the destruction of the Government; that he could have a right in any wrong, as "property in slaves was founded in wrong, and never could be right." Slavery "must be put a stop to; and the sooner it was begun the better." The amendment was lost, only twelve members voting for it. The bill, however, was amended, on motion of Mr. Harper, so as to prohibit the introduction of slavery into the territory from beyond the limits of the United States.

In this the first debate in Congress on the question of permitting or excluding slavery in the territories, members eminent as jurists and statesmen participated. Although they entertained different views of its expediency, none of them questioned or doubted its constitutionality. The power of Congress to prohibit slavery in the territories was then conceded by the statesmen of the South as well as by the statesmen of the North. The dogma of "no power in Congress to prohibit slavery in the territories" had not then been invented.

By this legislation the character of all the territory of the United States was then fixed. Mr. Jefferson's proposition, made in 1784, would have prohibited slavery after 1800 in all that territory. It has ever been a source of profound regret to the friends of freedom that his proposition failed. In the light of subsequent events, however, it is not at all clear that more would have been gained to freedom by its adoption than was secured by Mr. Dane's ordinance, which only applied to the territory northwest of the Ohio River. Had slavery been allowed in the Northwest Territory till the year 1800, a more powerful and persistent effort—and perhaps one more successful—would have been made for its retention than was actually made by the emigrants from the South and the few old French settlers, who, in spite of the ordinance, retained some in servitude, and strove to legalize the system temporarily, and make, if possible, Illinois a slave state. After the adoption of the Constitution the slaveholding class, from the Potomac to the Gulf, rapidly increased in wealth, social influence, and political power. Emigrants from those states settled the territory south of the Ohio, and carried to that region the habits, prejudices, and interests of that section. They might have done and probably would have done what they did do—take their slaves with them, make slave laws and constitutions, and seek admission into the Union. Perhaps the ordinance itself might have been temporarily, partially, or wholly set aside by the slaveholding class, which obtained control of the Federal Government at the beginning of the century, and held it for two generations. While Mr. Jefferson's proviso might and probably would have failed to secure to freedom the territory south of the Ohio, it might have imperiled it in the territory northwest of that river. Mr. Dane's ordinance of 1787 probably won for freedom all that could have been securely held.

THE MASTER'S CALL.

UP and be doing! the time is brief,
And life is frail as the autumn leaf.

To God and thy better self be true,
Do with thy might what thou find'st to do.

Though the day is bright and the sun is high,
Ere long 'twill fade from the glowing sky,

While the evening shadows darkly fall:
There's a time for rest, it will come to all.

The harvest is white, and the field is wide;
And thou at thine ease may'st not abide.

The reapers are few and far between;
And Death is abroad, with his sickle keen.

O, think of the Master, worn and faint,
Whose meek lips uttered no complaint,

Who toiled for thee 'mid the noontide heat,
And sought no rest for his weary feet;

Of a Father's wrath who drank the wine,
And bore His cross to lighten thine.

Go forth and labor! A crown awaits
The faithful servant, at Heaven's high gates.

For a death of shame the Saviour died,
To open those golden portals wide,

That souls, redeemed from the toils of sin,
In His spotless robes might enter in.

Work with thy might! ere the day of grace
Is spent, and the night steals on apace.

The Master has given His pledge divine:
Who winneth souls like the stars shall shine.

E. V. S.

IS IT SAFE?

BY ROBERT L. BANGS,
PRINCIPAL OF THE MICHIGAN INSTITUTION FOR THE DEAF AND DUMB AND THE BLIND.

THIS question is often asked with fear and trembling, and there are multitudes of cases when the question is a wise one. Only fools or madmen will dash on blindly without asking whither they are going, or what the consequences may be. And yet there are times when the question "Is it safe?" is not the one that has the noblest ring to it. Safety is not always a paramount consideration. Questions are continually arising that require men to commit themselves to certain courses, and to face the consequences; and it will not always do for them simply to ask, "Is it safe?"

The relation of a pastor to his people is, or at least ought to be, a very different one from that of a lawyer to his client. No matter what mean scrape a man gets into, a fee will always secure the services of a lawyer to help him out of it. His attorney is paid to talk up his side of the case; and he undertakes to stand by his client for a consideration, and he will do so as long as the consideration lasts. The attorney on the other side does the same thing by his client; and doubtless justice is promoted by having both sides presented as ably as possible.

In the pastoral relation there is in many cases a tacit assumption on the part of the pastor that he is in honor bound to defend the doctrines of his denomination as set forth in its confession of faith; and the people rather expect him to do it. This, it seems to us, is a mistaken view of the case. A pastor should not consider himself a paid advocate, whose chief business it is to confirm the faith of people in dusty dogmas that they already believe in with sufficient firmness. If a Methodist, he is not bound on all occasions to defend the doctrine of falling from grace. If a Baptist, he is not under contract to wind up every discourse with a few remarks on baptism. If an Episcopalian, he is not pledged at every service to present the claims of *the* Church, or to prove the doctrine of Apostolic Succession. But he is bound to learn all that he can of divine truth, and of its relation to all human activities; and then it becomes his duty to give that truth to his hearers fresh from his own head and heart. In the words of a distinguished Western judge, the minister should preach the truth as God gives it to *him*; and not as he gave it to his grandmother. But truth is a dangerous thing to handle. All Christians admire it in the abstract; but there are particular truths and particular applications of truth that are apt to be offensive even to the best of them. The studious minister, diligently seeking after truth, may climb to such hights that his flock will not find it easy to follow him; and they may prefer to remain quietly below his level, and chew the cud of sound doctrine that good but not progressive shepherds have from time immemorial fed them with. They are used to that kind of spiritual food, and they may not care to have the bill of fare varied. A faithful minister ought to keep in advance of his flock in the largeness of his views and in his range of thought. But let his whole soul once get ablaze with a new truth, or with a new conception of an old one, and in nine cases out of ten, before giving it to the world with all the force that he can put into it, he is tempted to ask: "Is it safe? Will it not give offense? Shall I not be looked upon as a wolf in sheep's clothing, rather than as a good shepherd, who is ready to give his life for the sheep?" A variety of reasons makes this question of safety a most natural one. Ministers are but men; and, when a man is comfortably settled over a prosperous church, with every prospect of rising to a high and influential position in his denomination, it is not strange that he should be tempted to preach truth that is popular, rather than such truth as will bring down upon him the disapprobation of half his hearers. It is comparatively easy to preach good sermons upon subjects that are not felt as heavy blows dealt directly upon darling sins, to the great discomfort of the darling sinners. We have but just emerged from the time when to speak of slavery and its abominations as they deserved would, even in otherwise respectable localities, subject a platform speaker to hisses and insults—perhaps to unlovely eggs and unmerciful blows. To espouse such a cause as the abolition movement, and advocate it from the pulpit, cost something when public sentiment was on the side of the oppressor. What wonder, then, that a minister should ask, "Is it safe?" and hold his tongue, rather than ask, "Is it right?" and lift up his voice like a trumpet! David thought Nathan spoke like an oracle till he said, "Thou art the man"; and reverend doctors of divinity have led conservative flocks into green pastures, beside still waters, by preaching upon the exceeding sinfulness of sin, and letting the everyday sins of everyday sinners carefully alone. This reluctance to stand up for the truth on any and on all subjects, whether it be popular or not, is not what we have a right to expect from ministers of the Gospel. Their temptations to preach what will please their hearers may be great; but they cannot justify themselves for keeping any part of the divine light that may be given them hid under a bushel.

A minister sometimes finds himself committed to a creed with which he is not in full sympathy. The further he pushes his investigations the more perfectly is he satisfied that he does not and cannot believe all that he is supposed to or all that his church believes; and then comes up before him the question, "Is it safe" for me to let the world know what I really think, and how far I have wandered from the accepted standards? Perhaps it is not safe, but it would be right; and it is too bad that the eagle-soarings of many a noble spirit should be restrained by the bars of a cast-iron creed.

Lord Bacon commenced one of his immortal works in these words: "Francis of Verulam thought thus." And so ought every religious teacher to be able to say of his teachings. They should be *his* thoughts, *his* opinions; and not merely timid utterances, tortured into unison with what others expect him to believe.

"Is it safe?" is a question that some ministers ask themselves; and that others, by the pungency and individuality of their preaching, set their hearers to asking. There are men who are great admirers of truth; who would have nothing but truth preached; but who question the propriety of preaching the whole truth, because it may not be safe. Especially if the minister should present views of doctrine different from what they have been accustomed to consider sound, they are troubled. They are afraid of anything new, and keep a sharp lookout against everything that smells of heresy. No watch-dog ever guarded his master's dwelling more bravely than they do the orthodoxy of their minister. They think that the price of orthodoxy, like that of liberty, is eternal vigilance. They remind us of a passage in the adventures of Baron Munchausen. The Baron says that on a voyage to the East Indies he took with him a favorite pointer. When they were still three hundred leagues from land, this sagacious animal surprised everybody on board ship by pointing. This he continued to do for an hour. The good Baron felt sure that his favorite scented game, and boldly bet a hundred guineas that game would be found in half an hour.

In less than half an hour some of the sailors harpooned an immense shark; and, on cutting him open, it is said that they found no less than six brace of live partridges. Munchausen's dog was a thoroughbred sporting character. Three hundred leagues from land he scented game and he pointed. Not unlike this famous pointer are many sharp-eyed, sharp-scented, bigoted men (sharp because they are narrow), who level their noses at every liberal idea, at every religious opinion that differs from their own, at every progressive movement in society, exactly as if they scented heresy, and were resolved to point it out and let it receive the due reward of its heterodoxy.

Now, when the minister has to ask "Is it safe?" every time that he contemplates giving utterance to an original idea, and when the church and congregation are disposed to ask "Is it safe?" whenever they hear one, freedom of thought and freedom of speech have a hard time of it. Let the minister, loving all truth for its own glorious excellence, seek for it as for hid treasure. Let him ask not is it safe to proclaim it, but is it right; and when he does proclaim it, openly and honestly and boldly, then let all the people say Amen.

THE BLIND LEADING THE BLIND.—A scandalous exhibition of drunkenness among officials was presented to the people of the Washington-square depot on the arrival of the down express train Saturday afternoon. An officer, probably from the Charlestown prison, got off the train, having in charge a prisoner, whom he was conveying from

The Independent.

"SO AS BY FIRE."

A WONDROUS tale the Moslem Bibles tell,
Of wicked Nimrod, Babylonish king,
Who, helped by Satan's self with fiendish spell,
Bound Abraham the Faithful, and did fling
Him helpless into fires, whose blazing ring
Was twenty cubits broad, and thirty high,
Piled up, and fed by fagots fresh and dry.

Then called the angel of the rushing seas,
Also the angel of the swift-armed wind,
"Oh Allah, shall we help? He perishes."
But Allah said: "Yea, help him, if ye find
Him calling on your names; but if his mind
Be stayed on me, I am the Lord. I will
Remember, and sustain, and save him still."

The crackling flames grew fiercer, hotter, higher;
But Abraham called out, in steadfast tone,
Nor shrank, while all his robes consumed in fire:
"Oh, Allah, thou art God, and thou alone.
There is no other God, and unto thee
Shall everlasting praise and glory be."

Then came swift Gabriel, heaven-sent, and stood
Close by him in the flames, and smiling said:
"Oh, Chalil Allah,* brave of heart and good,
I may assist thee, if thou feelest dread."
"But," said the saint, "I fear not. Fear is bred
Of doubt. I doubt not that great Allah lives:
I gladly take whatever Allah gives."

"Oh, Chalil Allah, wilt thou then not pray,"
Said Gabriel, "that his mighty hand may reach
And help thee, ere thy body melt away
In this hot fire?" "Oh, Gabriel, shall I teach
To Allah?" said the saint; "Vex him with speech
Of my distress? Praised be his holy name!
He knows that I am burning in this flame."

Then mighty Allah, from high Heaven, leant
And smiled on Abraham. That instant sprang
Fresh fountains in the fire; gay flowers bent
And nodded in the blaze; birds flew and sang;
And, like a tent, whose silken curtains hang
And coolly float, its gardens of delight
For knaps, the rounded flames stood red and bright.

Then came an angel with a human face,
Who brought a flowing robe, all silk and gold,
His blackened shreds of garments to replace;
And, sitting by his side, such sweet tales told
Of Paradise as angels can unfold,
Until the saint in joy was fain to pray
The walls of fire might never pass away.

The seventh day, went Radha, young and fair—
Fair Radha, daughter of the heathen king—
And stood, with curious eyes, o'erlooking where
The plain was thickly strewn with smouldering
And glowing coals. Close to the inner ring
Of towering flame with stilled breath she drew,
And, clasping both her hands in fear, looked through,

To see, she thought, a dead man's crumbling bones.
Lo! there in blooming garden sat two men,
And drank fresh water, while they talked in tones
More full of joy than earthly voices. Then
Called Radha to the saint: "Oh, hast thou been
Not burnt in all the burning of the pyre?
And who is talking with thee in the fire?"

From out the blooming garden came a voice:
"All praise to mighty Allah! Know, oh maid,
That never until now did I rejoice
In full delight. To him whose heart is stayed
On Allah, and whose ceaseless prayers are made
To Allah, the All Merciful, no breath
Of direcest fire has power of hurt or death."

Then Radha said: "Oh, saint, command that I
Come through the flame to thee." If thou confess
That Allah is true God, thou may'st pass by
These raging fires in virgin nakedness."
The saint replied: "But fear to come with less
Than utter faith—one thought of doubt or grief,
And thou art burnt and shrivéled as a leaf."

"Thine Allah is true God," the maiden called;
"And thou his messenger." That instant turned
The flames to right, to left, and safely walled
A path of light beneath her feet, which burned
Not. Treading fire, until, with eyes that yearned
For blessing, and in yearning grew more sweet,
She knelt, half falling, at the angel's feet.

This is a tale the Moslem Bibles tell.
But, reading it, I thought, with sudden tears,
How many souls have borne themselves as well
In fires that slacked not, day nor night, for years;
How, seeing such, the feeble ones lose fears,
And with unshrinking feet tread burning way
To gardens where the saints and angels stay.

H. H.

DECEMBER 27th, 1869.

* Friend of God. A name given to Abraham by the Moslems.

RELIGIOUS LAZINESS.

BY REV. ALEXANDER CLARK.

THERE is not only a right way of preaching the doctrines of the Gospel, but also a right way of hearing and doing them. Not merely the head, but the heart and the hand must be orthodox. To be honest in his profession, a Christian must be diligent in his practice. Sound theology shows in common life. Truth is not so much a thing of books as of works.

It is popular to preach man's inability. It pleases men who do nothing to tell them that they *can* do nothing. Duty must succumb to doctrine. Men have been galvanized (the printer will please be careful not to substitute a capital C for my lower-case g in that last word) into showy machines, when they should have been Christianized into full-statured immortals, as God intends. A guilty conscience will pay a premium on excuses. A man will reduce himself to a cipher morally, while, at the same time, he toils and struggles after substantial figures as the exponents of his brain and gold and place. The Almighty and the angels may call him a Nobody; but the world at home and abroad must call him the Somebody. He watches his accounts at the bank; but he is willing that his promise to Heaven shall go to protest every day. The Lord is displeased with professing Christians who keep up incessant talk about their own weakness and trifflingness in spiritual things. Paul said that, God helping him, he could do all things. And it is only such venturing, valiant men that are divinely helped. David was but a lad when Goliah, in armor, challenged the Lord's host. But, young and light as he was, he was lithe of limb and bold of heart; and he stepped out alone to meet the giant, and with sling and pebble he brought him down.

Look what mighty, brawny, courageous men are historied in the Book of the Acts. Think! It is the *Acts*, not the *Resolutions*, of the Apostles. Early Christianity was largely acts. Councils were few and creeds were unknown. Modern religionism, going under the name of Christianity, is wonderfully made up of words. For it is easier to talk than to work. It is common to bewilder the poor sinner with the cathechism; but it is rare to go to him in his suffering, shame, and sorrow, and lead him to Christ. Calvin, Luther, Knox, Melancthon, Zwingli, Wesley, Campbell, not by their peculiar theologies, but by their earnest lives, were strong. The great army of reformers were men of action. Not one of them designed a sect. The suffixes of *ism*, and *arian*, and *ite* have well-nigh neutralized the honor of their names. Christ to them was all in all. They sought to re-establish the original discipleship of bearing the cross and saving men.

A true follower of Jesus does not apologize at every step as he advances through new scenes and unexpected scrutinies. He does not say to the world: "If you please," "If I may be so bold," "If you have no objections." He does his duty just as he comes up to it, as a man—as God and conscience command it to be done—pleasant or unpleasant, objections or no objections. Christ gives his disciples not the spirit of weakness, but "the spirit of power and of a sound mind"; and thus qualifies them to do his work while believing in his name. He must have strong men in his church—men of thought, plan, purpose, and executive force as individuals. The church nurtures weakness into strength. It is a place—or ought to be—of perpetual growth and gain. But in many sad instances it is, rather, a hospital and graveyard all in one!

Some people are weak because they are resolved to stay weak. They are blubbering babes in bibs at threescore years and ten. These helpless and unhelpful churchmembers are obstructions. They cast a cold shade on all that is tender and sun-asking, and hinder growth. They are like the inhabitants of Meros, who refused to come forward to the help of the Lord. They are like the cowardly Conservatives who fled from the draft to Canada, to hide among the thistles, when their struggling country asked for courage, for muscle, for blood, in her hour of greatest peril. I never could understand why indifference and disloyalty to country should arouse such anathemas among men who are themselves indifferent and disloyal to the kingdom of Christ. The name of Benedict Arnold, somehow, always suggests the name of Judas Iscariot!

And these weak people nurse their infirmity. It gets to be a pet; and you must not express a doubt about it, or seem to notice it. When a patient is relieved from fever, and his physician is anxious that he should arise from bed, get out-of-doors a little, and take some gentle exercise; suppose that, instead of gratefully responding, he should say: "O I am so weak, doctor—so weak! I cannot rise. Just let me lie still on my back here, and I'll take all the medicine you prescribe until I get strong. I have a plenty of money to pay for all your medicine and for all your time. Change the medicine; multiply the medicine; come often, doctor, and never mind the expenses." The physician would say: "You lazy fellow! You are nursing and petting yourself into an incurable invalid. Neither my medicine nor your money will ever accomplish what yourself must do. Use what strength you have, if it be but weakness. Hold fast your gains. Get up; or drowse and die!"

There are analogous cases in the church. When you say to them: "Rise up! Take a little fresh air by visiting the poor! Exercise your faith in behalf of some struggling cause by prayer and alms and time!" "No, no," they say; "that's not what's the matter. Let the preaching be changed. Let another minister be called. I have money to pay for sweeter preaching than that, and more of it. Bring on the preaching. I'll take it. Only cost it with sugar, and I'll swallow it. Never mind the expenses." But the faithful minister says: "You lounging loafer in God's house, not your money, nor any preacher's sermons, but *yourself*, must do something. Use your strength, if it be but weakness. Arise! awake! stir up the gift that is within you; or drowse, and die, and be damned!"

Nothing but exercise in grace develops a man in grace. Every man who goes to Heaven goes there not as so much dead weight lifted up, but as a living man—a man of faith and love and power—a man winged for flight and armed for overcoming. God's witnesses in all ages have been mighty and prevailing, not weak and wavering. It is sloth, and not grace, in a man's heart that makes him whine, "I am weak," and breaks off his faith in a plaint. For when a Christian is weak then he is strong; and he uses his strength, and something is done.

The bee-hunter puts a piece of honeycomb into a box. Then he captures a bee. He covers the bee within the box. The prisoner, as soon as the fright of his capture is over, moves about, tastes the honey, and is satisfied. The prison becomes a home. Being let loose, the bee finds his way back to the old hive; and in a little time returns, bringing others on willing wing. He has told his sweet story to former associates, and he wins them one by one; and they in turn win others in companies to come along, till the bee-hunter's box is filled with a swarm of bees. If any drones have drifted in by accident, or to sponge, they are tumbled out forthwith.

So every Christian should work. Every believer who has tasted the good Word to be sweeter than honey or the honeycomb, if true to conscience and to Christ, will be out after his companions and associates of former days, busy in every place and way in bringing sinners to share the blessings of God's house until all are satisfied. As Whittier so truly says:

"Self-ease is pain: thy only rest
In labor for a worthy end,
A toil that gains with what it yields,
And scatters to its own increase.
And hears, while sowing outward fields,
The harvest-song of inward peace."

FEMALE CO-OPERATION IN MEETINGS OF SOCIAL WORSHIP.

BY REV. JOHN WAUGH.

Is it right for women to utter their religious thoughts and pray in social meetings? Can there be anything unbecoming the modesty of the sisterhood in their utterance of the warmth of Christian experience in such wayside gatherings? Would the fitness of things be unmeet to such an answer to emergencies? We think not; yea, we believe in the unbounded resources of the Spirit to meet the requirements of times and seasons in bringing out the unrecognized powers of Christ's body, which is his church, which we may safely trust in the practical settlement of questions like the one before us. And, though we may not be always ready to show where propriety ends and impropriety begins, yet there is a sound Christian common sense—much needed in all Christian laborers—which will wisely discriminate where the spirit and experience have both been teaching. The objections usually urged against such participation of women in religious meetings are not based upon their incompetency to edify others, but upon what is supposed to be a Scripture prohibition. It is not said that a woman cannot tell an experience thrilling to Christian hearts; that she cannot pray with holy unction, or suggest the most practical duties; nor is it so much what she says or does that is opposed; but the *gender* of the person. It is *sex* that vitiates all. The remarks, the prayers may convict, edify, or convert many souls; yet an interdict nullify the whole because a woman offered them. Nor is this all; for, in the apprehension of most opposers, it is the *morale* of place, association, assembly which justifies or condemns such female utterances. What a woman may say in a parlor or assembly room is one thing; what she may say in a session room or vestry before an equal number is quite another. In many minds it is not so much a question of what is proper for *woman as woman;* but for what is becoming her in all places of religious devotion, contrasted with those considered as purely secular. She may say what she pleases in any gathering whatsoever, providing it be not religious. Sex is no disqualification there. She may speak good things anywhere but where "the angels" are supposed to be and the world is shut out. The strange working is to make her tongue and sex only profane when speaking to or for God. In the fine parlor all may listen to the most persuasive voice, irrespective of sex—for over all custom has inscribed, "*Here let your women speak*"; but in that same room, if an equal number be gathered for conference and prayer, an opposite law is enforced—"*Here let your women keep silence.*" It seems as if the enemy of souls, jealous of woman's power in behalf of social piety, had succeeded in neutralizing it just where according to the proprieties of sex and place we should expect it; the occasion, the subject, the needs being the most urgent in their demands. We must get at some fixed principle in this matter; and with that law of liberty into which Christ has brought us, where there is "neither male nor female," but where man is one in Christ, must apply it to human wants and exigences, and we shall see little need of disagreement as to its details. The question is one of womanly propriety in Christian society. Can the reader believe that Paul meant to make a distinction between what the Corinthian woman might do in ordinary social life, and not do in her Christian? That she was under obedience, as "saith the law," only in the realms of spirituality; and free from it in those of secularity? That the desire to learn anything which would lead her to ask her husband for the needed information at home related only to religious dogmas; and in all the interests of the outward world she was free to follow her own convictions? That the silence observable was bounded only by religious meetings; and that when out of them her tongue was free? If this were so, he must locate Paul's great solicitude lest she should usurp authority over the man not in home-life, business, or civil affairs, but in religious concernment; female insubordination being feared not where pride, will, and the world dominate, but where the law is heard. There she must be mute, lest, in the spirit of Memucan's advice to Alazuerus, all women should despise their husbands!

This was not Paul's meaning in I Cor. xiv., 34-35; or I Tim. iii., 11-14. Like him, we must approach it on a broader basis, and regard it as applicable to all the phases of womanly activities. The Christian lady and the social lady cannot be divided into sacreds and seculars in so capricious a manner. Where she may speak or converse according to the conventionalisms of good society, imparting a charm to the evening party, she may do the same among an equal number of Christian disciples, giving an unction to the prayer-meeting. Changing names is not changing things. You must not say that what is ladylike in one place, composed of twenty persons or more, is unchristian in another, made up of an equal number; and that which makes the difference is the object of the gathering. If, in a room where so many young people are gathered for religious instruction, the understanding is that it is a shame for any young lady to speak for Christ, or to him; then is it alike censurable for her to express her opinions on books, or company, or public events, in any mixed assembly. The rule, however, has been the other way. Social gatherings would be dull enough without female utterances; but facts fail to prove that religious ones are livelier when deprived of them. "The children of this world are wiser in their generation than the children of light." They put no ban upon female speaking in their meetings, whether they be musicals, socials, or theatricals; and we hold that if it is fitting for woman, as woman, to be heard on any subject, it is proper for her to be heard on religion, the most important of all. She carries more of heart in her voice than does man, because her whole being is more religiously sensitive. She has more feeling; and feeling is more in demand than intellect where the truth is admitted but the heart is cold. Excluding her here has been the rejection of sincerity, pathos, tenderness, sweetness, and fervor where they should have been sought and welcomed.

The *letter* of the Scriptures will sometimes kill, if literally followed; while its *spirit* will give life, if seen and applied according to its intent and scope. There are cases, as Grotius well observes, when ritual institutions must give way not only to public necessity, but to public benefit and advantage. Forgetting this, we shall fall into the error of the Pharisees, who by the literal would have condemned David for eating the shew bread, and Christ's disciples for rubbing the ears of corn on the Sabbath day; or into that of the Quakers, who in the same way reprobate all military force and defensive war; or imitate the Papists in enforcing transubstantiation from figurative speech. Formularies were made for the church, to conserve its piety; and not the church for formularies. In the celebration of Hezekiah's Passover, as recorded in II Chron., xxxth chap., there were many irregularities; but, done as it was in perfect sincerity of heart, "*there was not the like in Jerusalem,*" though the outward ritual had been disregarded through the joint influences of ignorance and haste. If we bear in mind the distinction between *rules* and *principles*, we shall have no trouble as to the practical working of Paul's language. We believe that in our time it is not popularly understood as a negation of many female activities. A woman may not cease from teaching and admonishing a multitude in psalms and hymns and spiritual songs, nor from audible joining with the brotherhood in responsive reading and prayer, for the Reformed and Episcopal liturgies alike enjoin it; nor is it understood as silencing her from teaching in the sanctuary itself, providing Bible class and Sabbath school meet there. It is not generally pleaded, we believe, as forbidding her to pray in her own family of sons and daughters—that church in the house; nay, with all the household retainers, if none better can be found. It may not withhold her from giving a model lesson to an infant class in a Sabbath school convention of assembled hundreds. As a school teacher in a teachers' institute, she may engage in her class examination before a promiscuous audience, in a large hall or public building, fearless of this Pauline interdict. It is not deemed comprehensive enough to silence her voice in academic exhibitions or colloquies. It is not administered as a padlock to her lips in meetings of Sabbath school teachers, though large numbers may listen in the parlor. We have never heard of its being cited by bishops in lawn and lords in waiting in the assembled Parliament of Great Britain as adjudging Queen Victoria to silence from the delivery of her royal speech. "A ghostly domineering over the female conscience," says the editor of the "Comprehensive Commentary," "should be avoided"; and a stretching of the letter-rules of an apostle to make out what is foreign to the whole Gospel economy is equally objectiona ble.

Men so punctilious would do well to recall their own practical regard of the Apostle's word upon kindred subjects, as contained in the eleventh chapter of the same epistle. In those Eastern countries where Jewish converts formed the nucleus of the rising churches the laws of modesty and the proprieties of worship required the females to appear in their assemblies with covered heads and vailed faces. The men, on the contrary, were required to be uncovered; though it is apparent Jewish usages have much changed, as now they keep on hats or other headdresses, while the women worshipers are all unvailed. Paul's ideas of female modesty in mixed assemblies were rigid in their application to those times. If they would participate in the exercises of the church, like the men, with uncovered heads, he would have them shorn or shaven, like their brethren. To him it would have seemed most incongruous to witness a modern congregation of both sexes sitting side by side—unshorn men and unvailed women; nay, unvailed women leading in holy song. "Doth not Nature itself teach you," he says, "that if a man have long hair it is a shame unto him?" Yet the fathers of a bygone age ministered in the sacred desk with the waving folds of the ponderous wig, with no conscience smitten by this Pauline interdict; and few can tell us what is the orthodox cut for our modern era. Or is it not more charitable to suppose that such holy men as Cotton Mather, Philip Doddridge, Jonathan Edwards, and Whitefield, and Wesley understood that what Nature teaches in one clime and age she does not teach in another; and that what might have been the Oriental believer's necessity may be the Occidental Christian's indifference? The Eastern lady's vail thrown over her face was not merely her symbol of subjection; but it covered her with power or protection from insult. "For this cause," he says, "ought the woman to have power on her head, because of the angels." But we do not perceive the *ought* or obligation here as resting upon modern females with reference to any such token of subordination to masculine dominion as a protection from public insult, a shield from the shafts of temptation, or as a modest emblem of deference to attending angels in our sanctuaries. Somehow this matter of shaven heads, long hair, and feminine vailing is left everywhere to each individual's good sense or local conventionalities. This is the intent of inspiration; for, as the Holy Ghost does not prescribe the rubrics of dress and vails for all the Gospel ages, neither does he give an iron formula for the control of women in their ecclesiastical duties. Paul's conduct is a good commentary on his local laws. No man had a less regard for ceremonies than he. He would circumcise Timothy as a recommendation in the young evangelist's behalf to Jewish favor, yet ignore in order to Gentile conversion. And that same zeal for souls which led him to be a Jew for the sake of the Jews, and a Greek for the sake of the Greeks, eating meats offered to idols through reason's dictum, or abstaining because of the polytheist's weak conscience, would have led this wondrous man to smile at the construction given to his words, warring as it does with the leadings of the free spirit, the urging of duty, and the manifest demands of the times. For, if Timothy's relation to Jew and Gentile necessitated a different treatment to each for benevolent ends, so the changed condition of woman in these latter days places her in a higher position for usefulness to the church, and demands a wider range of responsibilities and freedom than were possible for her sex in the old pagan world.

Let no man, with such facts before him, put a yoke upon a sisterhood foreign even to the spirit of Judaism. The construction often given to Paul's words would have disowned the mission of Deborah to guide with Barek the hosts of Israel to victory, and sent homeward all the people who came up to get judgment at her mouth; forbidden Huldah to speak as God's oracle to Josiah, his priests, and his nobles; silenced Anna the prophetess when she made Christ known to all who looked for redemption in Jerusalem; shut the mouths of the noble women who first heralded the risen Redeemer in the first Lord's day morn; rendered mute those praying women who, with the one hundred and twenty disciples, waited with one accord for the spirit-baptism, and when it came would have vetoed their prophesying as "the Spirit gave them utterance"; put its unchristian ban on the inspired words of Philip's virgin daughter; and, perchance, put to shame a holy Priscilla, as she expounded the way of God more perfectly to an eloquent Apollos. We fear that the old rabbinical saying, "Let the words of the law be burned rather than they should be delivered to women," has force, even in this age, with too many minds.

Practically, this misconception of the principles of Pauline instruction has wrought immense evil in the Church of God. It has rendered meetings of conference and prayer *endurables* rather than *attractions;* and excluded the most needful element of interest where it often sought to render itself efficient, but could not without fear of offense to ignorant consciences. It enters some village room after nightfall, where not a third as many as composed the Jerusalem prayer-meeting before Pentecost are gathered, and where holy women, kindred in heart with those who knelt around the mother of Jesus, are waiting for the promise of the Spirit with the brethren, and prohibits their utterance in ought but sacred song. It gives law to a gathering of young people for evening worship, rendering mute every female tongue as to asking prayers, relating experience, or leading in devotion. Those upon whom ministers can rely to sustain prayer-meetings, as to their male members are often few in number. Defects in voice, cultivation, and zeal; unsensonable and wearisome prolixity; stereotyped sameness of ideas and expressions, render, in too many cases, their deliverances poor instruments of mental edification. Yet it keeps these few brethren—only numerically large enough to claim the promise—repeating themselves from week to week before a score or more of Christian women of greater faith and power of expression than the officials themselves, until the benediction sends them home. Thus the Word of God, often like burning in such female hearts seeking an outlet, is chilled into abeyance to a vain tradition of the elders. We are sorry to see such a paper as the *Advance*, lending its influence to keep the Puritan churches of the rising West in vassalage to what increasing experience must utterly discard. Thank God, these churches have no law or deliverances to keep them from a more excellent way when revealed. The *way*, which the exigences of the Church demand, what human agents feel impelled to do, and the results of which are seen to be beneficial, cannot but be acceptable to Him who orders all events for the enlargement of Zion. The great want in these meetings almost everywhere is more freedom, more naturalness of expression, more spiritual sociability—in which formality and fear of man is cast out—in which each child of God can call upon his Father without constraint, and reveal his trials and conflicts to the sympathizing household of faith. And we confess that, bearing in mind the number of those who usually attend these appointments, the want of popular interest in them, and yet what they might be and should be, we see nowhere more need of improvement than here. Let it be understood that these meetings are for the co-operation of *all* the church; and that there is no more impropriety in a woman's voice ascending in prayer than in praise; that, never going beyond the bounds of a propriety that would *unsex* her, she may lead many a doubter to the sight of a living Saviour, who has broken the gloom of all sepulchers and invites all to the freshness of a higher life. No prayer should be refused because a woman offered it; and no warmth of feeling, or solicitude for depressed godliness, should be kept back through a regard for a misunderstood Scripture, in comparison with which the pharisaic condemnation of Christ for rubbing the ears of corn on the Sabbath was more admissible.

The Independent.

What the Newspapers say of it.

[THE following notices have been received since the first of January.]

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It is one of the largest religious papers in the world, and in its domain it is a fearless, outspoken advocate of what it conceives to be right. Every number contains an immense amount of reading-matter, and its large number of contributors comprise the best talent to be found.—*Bath Times.*

VERMONT.

It is a splendid success. It is a great paper; great—*too* big, if anything—in size; great in resources; great in influence; great in enterprise; great in editorial self-complacency; great in the variety and amount of contributions to its columns. In these respects THE INDEPENDENT is without a rival among papers of its class.—*Burlington Free Press.*

NEW YORK.

It is the champion of the religious press of the country. It not only maintains its original excellence, but promises new and attractive features during the present year. Vice-President Colfax, Senator Wilson, and Horace Greeley have been enlisted as contributors. Its mammoth pages are filled with instructive and entertaining matter. With Henry C. Bowen as publisher and Theodore Tilton as editor, it has a magnificent career of usefulness and prosperity opened before it.—*Troy Times.*

Its contributors are selected from the best and most talented writers the country affords, and in all respects it stands out boldly for the right.—*Northern Temperance Journal.*

The giant of the religious press—in fact, of the entire weekly press—it steadily increases its power and maintains its excellence.—*Syracuse Journal.*

Everybody ought to read it. It grows better with each succeeding volume.—*Scott True Reformer.*

It is now one of the *largest* and *best* religious newspapers in the world.—*Southold Wonder.*

PENNSYLVANIA.

We heartily wish that it may greatly increase its circulation, and be even more successful than it has been in maintaining the Right and opposing the Wrong.—*Kittatinning Free Press.*

The real worth of that journal is seen in the honest independence of its views, the vigor of its tone, the variety of its miscellany, its clear typography, and its very low price.—*Pittsburgh Gazette.*

This remarkable journal—remarkable alike for its great size, its commanding influence, and the unparalleled success it has met with—has quite recently celebrated its twenty-first birthday. The community are assured that THE INDEPENDENT of the future will be far in advance of that published in the past; and that every effort will be made to meet the intellectual, moral, and artistic wants of the community.—*Sunbury Gazette.*

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The experience of THE INDEPENDENT proves that generous outlay is a prime condition of newspaper success. Its history is full of encouragement to the prophets of social reform, as an illustration of the truth that in the course of every movement of social life there comes infallibly a time when it is advantageous as well as noble to be on the side of right, and duty and interest draw in the same direction. Differing utterly as we do with THE INDEPENDENT on many of the most important moral and religious questions, we bear cheerful tribute to the genius, enterprise, and generosity which have made it a welcome visitant to nearly a hundred thousand homes, and one of the most influential forces at work on the future character of the American people.—*Christian Statesman.*

OHIO.

We have one paper which, as belonging to no class, and being a host in itself, deserves special notice—THE INDEPENDENT. It is generally regarded as a hybrid—a cross between the church and the world, and wearing more of the likeness of the latter than of the former. "None but itself can be its parallel." Whatever may be said of its doctrines, none can deny its eminent ability. It is, indeed, a marvel among newspapers for size, the variety of its contents, the ability of its original articles, and the dashing radicalism of its editorials. It is not our province to decide here on its orthodoxy; but we take leave to say that its idea of carrying what religion it has into everything is the true idea. The distinction generally made between *religious* and *secular* is most false and mischievous. A religion that does not preside over the workshop, and reign in the markets, and control the ballot is not worth having.—*Christian Quarterly.*

It is the most successful religious journal in the world; and yet its success is attributable to the variety and scope of its reading—not exclusively religious, but secular as well. We love it because it is fearless as well as free.—*Woman's Advocate.*

An excellent paper.—*Noble Co. Republican.*

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It is the best illustration extant of what energy, enterprise, and liberality can and will accomplish in journalism.—*Evansville Journal.*

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The best newspaper in the United States—leaving out the debatable questions of politics, finance, and religion—is THE INDEPENDENT. It affords a greater variety and amount of valuable reading for the money paid for subscription than any other weekly journal published.—*Morrison Reform Investigator.*

The energy and capacity of this paper is wonderful. There is nothing like it on this continent. No family could do without it, if they ever got in the habit of reading it.—*Kendall Co. Record.*

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Independent in politics, unsectarian in religion, and radical in all things, it has grown into a fame as broad as the continent. There is, probably, no weekly paper in the land quite recently celebrated its twenty-first birthday. The community are assured that THE INDEPENDENT of the future will be far in advance of that published in the past; and that every effort will be made to meet the intellectual, moral, and artistic wants of the community.—*Sunbury Gazette.*

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ready a subscriber to *The Galaxy*) who will send us $5 50; or we will send *The Galaxy* one year to any new subscriber for that periodical who will send us the names of three new subscribers to THE INDEPENDENT, with the money.

The Sunday Magazine.

A monthly of recreation and instruction, profusely illustrated.

We will send THE INDEPENDENT one year—price $2 50—and the *Sunday Magazine* one year—price $3 50—to any person (not already a subscriber to the *Sunday Magazine*) who will send us $5 00; or we will send the *Sunday Magazine* one year to any new subscriber for that periodical who will send us the names of three new subscribers to THE INDEPENDENT with the money.

Hours at Home

is a "Popular Monthly of Instruction and Recreation." It holds a foremost place among magazines for the family, and has made itself a welcome visitor in thousands of homes throughout the country.

We will send THE INDEPENDENT one year—price $2 50—and *Hours at Home* one year—price $3—to any person (not already a subscriber to *Hours at Home*) who will send us $4 00; or we will send *Hours at Home* one year to any new subscriber for that periodical who will send us the names of two new subscribers to THE INDEPENDENT, with the money.

Harper's Weekly.

A favorite everywhere and with everybody; and all our subscribers, of course, will order it through us at the reduced price.

We will send THE INDEPENDENT one year—price $2 50—and *Harper's Weekly* for one year—price $4—to any person (not already a subscriber to *Harper's Weekly*) who will send us $5 50; or we will send *Harper's Weekly* one year as a present to any new subscriber for that periodical who will send us the names of three new subscribers to THE INDEPENDENT, with the money.

Harper's Bazar,

with its fashion-plates, illustrations, engravings, and minute instructions in regard to all matters pertaining to the toilette, is regarded as indispensable authority in all "good society."

We will send THE INDEPENDENT one year—price $2 50—and *Harper's Bazar* one year—price $4—to any person (not already a subscriber to *Harper's Bazar*) who will send us $5 50; or we will send *Harper's Bazar* one year as a present to any new subscriber for that periodical who will send us the names of three new subscribers to THE INDEPENDENT, with the money.

Hearth and Home,

an Illustrated Weekly of sixteen large handsome pages, for the Farm, Garden, and Fireside, edited by Donald G. Mitchell, meets with universal favor from all classes of readers in town and country.

We will send THE INDEPENDENT one year—price $2 50—and *Hearth and Home* for one year—price $4—to any person (not already a subscriber to *Hearth and Home*) who will send us $5 00; or we will send *Hearth and Home* one year as a present to any new subscriber for that periodical who will send us the names of three new subscribers to THE INDEPENDENT, with the money.

American Agriculturist.

More than a hundred thousand farmers and others take it, and pronounce it first-rate. It is also a great favorite with city gentry, and alike a necessity and a luxury.

We will send THE INDEPENDENT one year—price $2 50—and the *American Agriculturist* for one year—price $1 50—to any person who will send us $3 75; or we will send the *American Agriculturist* one year as a present to any person who will send us the names of two new subscribers to THE INDEPENDENT, with the money.

National Sunday-school Teacher, of Chicago.

Altogether the best, cheapest, and most popular Sabbath-school monthly in America, and worthy of a place in every family. Friends of the young should labor earnestly for its extensive circulation; and, if possible, introduce it into every Sabbath-school class and Bible-class in the nation.

We will send THE INDEPENDENT one year—price $2 50—and the *National Sunday-school Teacher* (monthly) for one year—price $1 50—to any person (not already a subscriber to *The National Sunday-school Teacher*) who will send us $3; or we will send the *National Sunday-school Teacher* one year as a present to any new subscriber for that periodical who will send us the name of one new subscriber to THE INDEPENDENT, with the money.

Herald of Health.

A health journal in the broadest meaning of the word health; including all that relates to physical, moral, and intellectual improvement.

We will send THE INDEPENDENT one year—price $2 50—and the *Herald of Health* for one year—price $2 00—to any person who will send us $4 00; or we will send the *Herald of Health* one year as a present to any person who will send us the names of two new subscribers to THE INDEPENDENT, with the money.

Carpenter's Book,

SIX MONTHS AT THE WHITE HOUSE WITH ABRAHAM LINCOLN.

We will send THE INDEPENDENT one year—price $2 50—and "Six Months at the White House"—price $1 50—postage paid to any person who will send us $3; or we will send "Six Months at the White House" as a present to any person who will send us the name of one new subscriber to THE INDEPENDENT, with the money.

Worcester's Unabridged Pictorial Quarto Dictionary.

We will present this magnificent unabridged pictorial dictionary—price $10—to any person who will send us the names of six new subscribers, with the money ($15), or to any person not in arrears who will renew his subscription for eight years and pay us $20. This splendid volume, of eighteen hundred and fifty pages, is becoming more and more popular wherever the English language is spoken, and by thousands it is pronounced vastly superior to any other dictionary in the world. It is worth a whole library of ordinary trash, called books, and should be owned and placed on the centre-table for daily consultation and study in *every family*. Our favorable contract with the Publishers enables us to offer it for the trifling effort of obtaining six new subscribers. Reader, if you are destitute, go to work.

Grover & Baker SEWING-MACHINE.

Great Premium!

A MAGNIFICENT OFFER TO Every Subscriber of The Independent.

Wanting a Perfect Sewing Machine,

TAKE NOTICE.

GROVER & BAKER'S world-renowned No. 23 Family Sewing Machine, with hemmer and tucker complete, sells for $55, cash. We will present such a machine to any person who will send us the names of TWENTY-TWO new subscribers (see terms on first page), which, at our usual rates, $2 50 each, is $55—*just the cash price of the machine.*

We simply want the names (with the money) of *twenty-two persons* who do not take our paper, and who really subscribe for it; they may be sent one at a time, or all together; they may be at one post-office, or more than one—we are only particular that they shall be *bona-fide new subscribers.* On this liberal offer we shall expect to send one of these indispensable household articles into almost every village in the country.

Persons intending to take advantage of this offer, and sending the subscribers' names as they obtain them, will please state in each instance that they are sent on this account.

All subscriptions sent under this offer must begin with the number of the paper NEXT AFTER THE RECEIPT OF THE MONEY.

Remittances must be made by post-office money-order, bank-check, or express (paid).

Address (with full directions how to ship the machines),

HENRY C. BOWEN,
PUBLISHER,
No. 3 Park Place, N. Y.

their office. Their "Articles" propose to secure the liberty of holding ministerial intercourse with ministers of other denominations; of extemporary prayer; of preaching when and where they please, without liturgic worship; and also to provide a means of securing unity of action, if the time should come for "decisive action"—by which we suppose they mean separation.

....The Wesleyans report 345,326 members, 20,995 probationers, and 1,608 preachers in Great Britain. In Ireland there are 19,659 members and 174 preachers. In their foreign missions are 65,802 members, 5,903 probationers, and 292 preachers. Including the British Empire and missions, they number 437,995 members, 40,619 probationers, and 2,157 preachers, being about a quarter of the full number of adherents of Methodism in the United States. Methodism claims in the world 3,438,033 members and about 14,000,000 adherents.

....There are in Ireland 10,000 Primitive Methodists, who have no ecclesiastical connection with the Primitive Methodists of England. Their ministers observe the early rule of Wesley, which prohibited them from assuming the privileges of the clergy in administering the sacraments. But the disestablishment of the Irish Church disturbs their relation to its clergy; and there is quite a discussion whether they shall connect themselves with the Episcopalians or the Wesleyans.

....The *Mormon Tribune* publishes the revelations made to the apostles of the reform Mormon party by Joseph Smith, the Apostle James, and from Jesus. We learn nothing new from them, except that they are in sympathy with this party, and that the picture sometimes engraved as a likeness of Christ "from one cut in an emerald by command of Tiberius Cæsar," etc., is an actual portrait. The only religious services advertised in the *Tribune* are Mormon and Episcopal.

....The Presbyterian committee to which was entrusted the matter of raising a memorial fund of $5,000,000 report that the objects should be educational institutions in this country and in mission-fields, hospitals and asylums, institutions for the freedmen, and a fund for disabled ministers. Donations are to be sent to Hon. Wm. E. Dodge, New York, with directions how they shall be appropriated.

....The Montreal Presbytery of the Canada Presbyterian Church has been discussing the case of a church which uses instrumental music. It was proved that quite a number have introduced the innovation, and it was finally voted that it would be injudicious to press the motion of censure, as "it would tend to bring this Church into ridicule," and the accused church was not the only one at fault.

....The elders of the Presbyteries of Brooklyn and Nassau (Long Island) held a meeting last week, in Dr. Cuyler's church. Nassau Presbytery (Old School) has 38 churches, of which 13 are in Brooklyn; and Brooklyn Presbytery (New School) has 19 churches, of which 9 are in Brooklyn. Those in Brooklyn will be united in a single presbytery; and those out, of both schools, into another.

....There is no longer an established church in Jamaica. The Clergy Act expired the last day in 1869, and was not renewed. An attempt was made to have any recognized Church public funds that would assume the evangelizing of needy districts; but the voluntary churches refused to accept the money. The clergymen, however, retain their present salaries for life.

....The New York Port Society reports 6 missionaries and 3 ordained preachers in constant employ, and an average work for each week of 25 meetings, with an attendance of 1,000 seamen alone, 1,050 visits to vessels and boarding-houses, and 30 seamen who sign the pledge, besides Bibles and books distributed. Another mission church is needed on North River, above Canal Street.

....Mr. Swaney, the missionary of the Am. and Foreign Christian Union, who married a dying man in Chile to a Protestant woman, was accused before the courts by the Bishop of Concepcion of violation of law. The bishop wished the penalty to be confiscation of goods and banishment on pain of death. The judge decided against Mr. Swaney, and that he should be reprimanded and pay costs. Both parties have appealed.

....One-third of the 200,000 inhabitants of Cincinnati are Germans. They have 11 German Roman Catholic churches, 2 large German Reformed Congregations, 3 German Methodists, 1 Baptist, 2 Presbyterian, 2 United Brethren, 2 Evangelical Association, 2 Independent, 3 Rationalistic, and 2 Lutheran churches.

....The English Congregational churches are discussing favorably the expediency of adopting the system of ecclesiastical councils in vogue among their American brethren. Resolutions in their favor have passed at the meetings of the Lincolnshire and of the Northamptonshire Congregational Union.

....The missionary collection this month at the Church of the Ascension, Dr. Cotton Smith rector, amounted to more than $8,000. It is believed that this is the largest collection ever made in any Episcopal church in this country. The contributions of the parish for the past year amounted to about $41,000.

....The catalogue of Chicago Theological Seminary shows 45 students, of whom 7 are in the special course. Since Mr. Merriman has declined the professorship of ecclesiastical history, the trustees have offered Mr. Merriman his choice of the two chairs of History and New Testament Exegesis.

....The National Reformed Churches in the South of France lately held a meeting at Nismes, when a committee was appointed to consider the best basis of reorganization when a disruption of church and state shall put them in the position of Free Churches.

....Father O'Neill, one of the London preachers during the Twelve Days' Mission, has preached a sermon in which he warmly advocated the Romish doctrine of praying to saints. He lamented that the relics of saints which existed in England were swept away at the Reformation.

....The Baptists in Great Britain have 2,447 churches, of which but 100 are in Scotland and 37 in Ireland, 2,000 ministers, 231,506 members, and 267,398 Sunday scholars. They raised last year over $800,000 of our currency for benevolent purposes.

....The Society for Systematic Benevolence held its first annual meeting at New Haven, Jan. 20th. Hon. H. P. Haven, of New London, was chosen president. The object of the society is expressed by its name—to encourage the tithe system, though not necessarily the tithe fraction, of liberality.

....A French paper of Constantinople, *Le Phare du Bosphore*, edited by a member of the Orthodox Greek Church, but in opposition to the Russian policy, says that the union of the Anglican, Greek, and Armenian Churches is gradually maturing. It desires its consummation.

....The Tolbooth Established Church of Edinburgh was supplied, on a late emergency, by Dr. Hanna, of the Free Church. The case is almost unprecedented. An exchange of pulpits is unknown between these two churches.

....The proposed plan of reorganizing the Presbyterian synods of Ohio meets so much opposition that the committee has been obliged to recall its suggestion of 5 synods, and propose but 3.

....The American Home Missionary Society during December commissioned 16 new missionaries and recommissioned 35 others. About $25,000 were received by the Society in December.

....A Bible society has been lately founded in Russia, which has already distributed 50,000 copies of the New Testament in the Russian language, but the introduction of foreign Bibles is prohibited.

....Three Baptist ministers in Georgia offer to pay the expenses of the education, during one month, of 50 colored Baptist ministers who shall come for instruction to Atlanta.

....A meeting of Baptist, Episcopal and Presbyterian missionaries in Canada appointed a committee to consider the feasibility of a union of all French Protestants.

....The Hon. Wm. E. Dodge leads off with a subscription of $50,000 toward the $500,000 contemplated for the Union Theological Seminary in its new location.

....There is some talk of moving Danville (Ky.) Theological Seminary to Louisville. The Cincinnati *Herald and Presbyter* says it ought to go to St. Louis.

....The Pope is said to have forbidden the bishops to meet for discussion in private. He fears their concocting plans of opposition.

....The German Baptists of the West have increased from 679 members in 1859 to 2,251 members in 1869, distributed in 48 churches.

....The Church of England is reviving the order of suffragan bishops. Two have just been appointed.

....Rev. P. J. Baltes, an American by birth, has been appointed Roman Catholic Bishop of Southern Illinois.

....The 5 Congregational churches of San Francisco have 807 members. The 6 Baptist churches having 878.

....An effort is making to extend the London City Mission by adding 50 missionaries to the present staff of 369.

....The death of the Bishop of Manchester puts another appointment within the gift of Gladstone.

....The Baptists of Iowa number about 20,000, which is a numerical gain of 2,000 over last year.

Washington.

WASHINGTON, D. C., Jan. 30th, 1870.

TO THE EDITOR OF THE INDEPENDENT:

THE Senate has debated Sherman's Funding bill a week without a vote, and without affording any indication of what it will do upon the subject. Several senators have bills of their own, which they will endeavor to substitute for Sherman's or the committee's bill. Mr. Sumner has once or twice advocated his bill with great earnestness and eloquence; but it is safe to say that it will not be adopted, and the chances are favorable to the bill regularly before the Senate, and on which this long debate hangs. Two or three things in this regard may be set down as certain: first, the Senate will give additional banking facilities to the country; second, it will refuse to call in Government notes to give place to bank-notes; and, third, it will not be as liberal in its final vote on the amount of additional banking as the House bill will be. In short, if the Senate fixes the amount at $45,000,000, the House is quite likely to enlarge it to $75,000,000. The main obstacle lies in the fact that the sentiment of the House is not so much in favor of additional banking as it is friendly to additional Government notes. The West as represented in the House wants more greenbacks, not more national banks; and it is not easy to see how this radical difference of opinion between the two houses is to be adjusted. Some of our most sagacious members believe that Congress will adjourn without doing anything on the subject; but I do not believe it.

There was an amusing debate Saturday in the House upon finance. Galladay, of Kentucky, is the only downright repudiationist in the House. Even Mungen, of Ohio, has his qualifications and limitations; but Galladay goes the whole figure, and does it openly like a man. He made a repudiation speech yesterday; and it was so offensive in its terms that Voorhees, Eldridge, and others felt compelled to dissent from it. This interference nettled Galladay, and he insisted that they were all repudiationists at heart. He said, in substance: "My friends, sooner or later, we Democrats shall *all* advocate repudiation. I am a little more radical on the subject than you. But next year, or later still, you will all stand on my platform; and the reason why I say this is that you now advocate partial repudiation. When you talk of taxing the coupons, or paying the bonds in depreciated currency, you advocate half-repudiation; whereas I advocate total repudiation. We soon shall act with entire unanimity on the subject!" His reply greatly angered the Democratic chiefs who were present; and I need not say that the Republicans were delighted.

Since my last letter there has been further debate on the estimates by Mr. Dawes and Mr. Butler; but the condition of the question is unchanged. Mr. Dawes fell into a very few mistakes; but he was led into them by the heads of departments who sent in their estimates. It is not strange that he took their own statement of their wants. However, in his second speech he freely admitted everything which would give the departments a better showing; and, when he had done that, it was clear to all candid minds that there was occasion for his first speech. There was a tendency in the departments to increased expenditures, and the bold and manly speech of the chairman of the Committee on Appropriations has checked it. The country is aroused on the subject, and Congress is determined that there shall be a reduction rather than an increase in the expenses of the Government.

The House has at last yielded to public opinion, and declared that *nothing* shall pass through the mails free. The Senate will soon pass the bill, and Postmaster-General Cresswell can see if he can save five millions a year by this reform, as he predicted. Whether he can or not, the passage of the bill is a great step onward, and we shall never go back to the franking privilege. It will be noticed that the bill cuts off free newspapers as well as the documents and letters of Congressmen; and this is right. Ere long a bill will pass requiring the prepayment of all postage; but when that is done a very low rate of postage will be established for books and newspapers.

Virginia is at last represented in Congress; and, on the whole, by able men. Mississippi will be here next, and Texas is on the way. What Georgia will do is not exactly certain. She has organized her legislature on the right basis, and will probably elect new U. S. senators. Two years ago an attempt was made to elect representatives at one election for two congresses. The House has decided that this will not answer. The legislature will, therefore, be compelled to provide for a new congressional election before representatives can take their seats in the House. The Fifteenth Amendment will soon be adopted by the Georgia legislature, and it will become a part of the Constitution before spring opens. With the colored vote of the country and honest dealing in Congress the Republicans can control the Government for many years to come.

D. W. B.

News of the Week.

THE Cubans are full of fight still; but there is great uncertainty as to the recent reported engagement between the Spaniards under General Puello, and the Cubans, under General Jordan. Both sides claim to have been victorious. In the meanwhile, the two factions have had a fight at Key West. On Tuesday the telegraph had this announcement: "Key West was the scene of a terrible tragedy yesterday. Señor Gonzalo Castanon, the editor of the Havana *Voz de Cuba*, who went to Key West to challenge the editor of an American paper to fight a duel, was attacked in the street by a party of Cubans. A desperate pistol fight ensued, in which three Cubans were wounded and Castanon was killed."

....The funeral ceremonies attending the reception of the remains of George Peabody have been so prolonged as to deprive them of the seriously impressive character which was rightfully due the occasion. The corpse was formally removed on Saturday from the "Monarch" to the city hall in Portland, Me., in the presence of a great multitude, including the representatives of the Government and the state. Captain Commerell, of the "Monarch," in surrendering his charge to Governor Chamberlain, spoke of the life of Mr. Peabody; and the Governor appropriately replied. The funeral procession included United States and British marines, Maine state regiments, and the representatives of the nation, state, and city.

....In the United States Senate on Monday Mr. Morton introduced a bill to provide for the admission of Mississippi. It imposes the same conditions as in the case of Virginia. Mr. Ramsey reported favorably the House bill to abolish the franking privilege. The same senator also reported back from the Post-office Committee, with amendments, the bill to establish a postal telegraph system and to incorporate the Postal Telegraph Company. In the House bills were introduced to abolish the Department of Agriculture, to reduce the pay of members of Congress (by a Democratic member, of course), and to grant belligerent rights to the Republic of Cuba. On motion of Mr. Banks, the Cuban champion, the latter was referred to the Committee on Foreign Affairs.

....Probably the most singular piece of news that we shall ever be called upon to chronicle, and the strangest that has ever been announced from the National Capital, is the circumstance of the new senator from Mississippi, Mr. Revel, colored, making his appearance on the floor on Monday and being assigned to the only vacant seat, on the extreme corner of the Republican side. When Jefferson Davis vacated his seat, nine years ago nearly, he could never have dreamed that Mississippi would so soon send a colored man to be his successor.

....Russian Israelites must like persecution, or they would quit the dominions of the Czar and wend their way to the United States, where they might enjoy the largest religious liberty. An imperial ukase has been issued rendering Jews liable to military service up to the age of 31, whereas Christians are exempt after 23. Jews marry young, and this regulation is intended to fall with especial severity upon them. *But*—if they choose to turn Christians, they will be released from military service altogether.

....A dispatch from San Francisco says Mexican advices, received *via* Colima, state that a pronunciamento was issued in San Luis Potosi, December 30th, declaring the independence of the state, on the ground of repeated violations of the national constitution by President Juarez. The proclamation was numerously signed by leading military officers and citizens, and was received with great favor by all classes.

....The last reports from Madrid indicate that General Prim is in danger of a duel with Senor Figueras, a Republican leader, growing out of a heated debate in Cortes, during which the deputy defended the recent outbreak, and charged the government with being the assassins of those who were killed by the troops. The minister demanded a retraction of these words, but the deputy refused.

....A Havana dispatch says "Number Three" of the Spanish gunboats went ashore recently on the Colorado Reefs, Cuba, and is a total loss. The vessel recently captured off Nuevitas by a Spanish war-ship proves to be the American tug, "Lloyd Aspinwall," employed by the Haytian Government. She was carrying dispatches to the consul-general of the United States at Havana.

....The Labor Reform party of New Hampshire, in a convention composed of nearly 250 delegates, has nominated Samuel Flint for governor, and George Roberts for railroad commissioner. The movement looks as if it had a good many voters behind it; and we suspect that, by the aid of the temperance party, the Republicans are likely to be defeated at the coming election in that state.

....The case of Frank P. Blair, Jr., pending for several years before the United States Supreme Court, was decided on Monday. The appellant was debarred from the right to vote, because he refused to take the oath of loyalty prescribed by the constitution of Missouri. The supreme court of that state sustained such denial, which now stands, the Supreme Court of the United States being equally divided in opinion.

....Another Democratic advocate of repudiation made a small sensation in Congress on Saturday. This time it was Mr. Galladay, of Kentucky. He not only avowed himself a repudiator, but accused some of his political brethren of being on his side. Mr. Voorhees, of Indiana, being named by Mr. Galladay, denied the Kentuckian's impeachment.

....A postal convention has been entered into by our Government and that of the Netherlands to reduce the rate of letter postage in closed mails, by way of England, from fifteen to ten cents for single rates, to take effect Feb. 1, 1870. The rates on newspapers, packages, etc., remain unchanged.

....General Sherman is soon to issue an order organizing a new military department, and placing General Canby, recently in command of the First District, including Virginia, in charge. New England and a portion of the Middle States will be included in the new department.

....Prince Arthur and his companions returned to New York on Saturday, from Washington, and have ever since been busily engaged in going about the city, attending a dinner-party in the evening and going to a ball afterward. He was at Trinity Church on Sunday morning, and at the Firemen's ball at the Academy of Music on Monday.

....The lower house of Congress last week passed the bill to abolish the franking privilege by an overwhelming majority; but since the bill was sent to the Senate the chances of its passing that body are small. It is said, however, that Senator Conkling will press it to a vote this week.

....The Americans in Paris have signed an address to Mr. Washburne urging the exercise of all his powers to hasten satisfactory postal arrangements between France and the United States.

....Advices from Rio Janeiro, by way of Lisbon, represent the Argentine troops as having returned from Paraguay, and that the Brazilian volunteers were expected at Rio in a few days.

....President Grant sent to the Senate on Monday the nomination of Francis A. Walker, of Massachusetts, as superintendent of the next census.

Publisher's Department.

SILK GOODS AND ALPACAS.

WE would call special attention to the young and popular Silk House of Curran, Goodwin, Walker & Co., situated in the very center of trade, 359 Broadway and 71 Franklin street. They are now opening their spring stock, comprising six departments: Silks, a beautiful stock of tasty foreign Dress Goods, Hosiery, and Gloves, Ribbons and Trimmings, Shawls, White Goods, and a full assortment of Yankee Notions. These different departments are managed by experienced and competent buyers, who know what the trade demands and have the goods. Merchants can always find a good assortment of well-known fabrics and brands at their house. They have now four specialties that every good merchant in the United Sates should buy: 1st, their celebrated Red Lion Alpaca, to which we give space and attention in another column. 2d, their W. Alexandre Kid Glove. This Glove is so well known that the only question for them is supply for the demand. 3d is their own Seamless Kid Glove, equal to Harris's, A. T. Stewart's, or Converdale's well-known brands. This Glove is A No 1, and the trade can depend upon it. 4th, they are receiving the only importation of illuminated Marseilles, which goods are the most beautiful fabrics ever introduced in this country. Any one visiting their spacious warerooms cannot but observe the order and business discipline which pervades their entire establishment from office to sub-basement. Their one-price system, introduced by them last season, has proved that it is the only way of doing a fair business; having nearly doubled their sales this last year, and gained the confidence not only of the trade at large, but also the esteem and support of importers in this country and Europe. We wish them a continued success and prosperity, which their hard work and attention to business deserve, and will vouch for their strict integrity.

E. V. HAUGHWOUT & CO.

In another column the above firm advertises their entire stock for sale below cost, and give notice that *orders by mail will be filled at their lowest prices.* This is one of our most reliable mercantile firms; and the public can rely implicitly upon any promises they may make, as they will be faithfully carried out. We have dealt with them for years, and cheerfully commend them as men of sterling business integrity and worth.

PIMPLES ON THE FACE.—Comedones, Black Heads, Flesh Worms, or Grubs, Pimply Eruptions and Blotched Disfigurations on the Face originate from a *Suppressed Secretion*, and are positively cured by Perry's Comedone and Pimple Remedy. It tones the Skin, prevents Wrinkles, opens the pores, exudes morbid Secretions, cures all Eruptions of the Skin, and contains no *Lead poison.*

Prepared only by Dr. B. C. PERRY, 49 Bond street, New York. Sold by all Druggists. Send for Circular.

SWISS CARVED GOODS.

The Swiss M'f'g Co., 36 East 14th St., cor. University Place.

GOOD WHEELING.

ON Friday last we received a letter from W. A. Dietrick, of Wheeling, Va., containing the names of *seventy-two* new subscribers, with the money—$2 50 each. It has been called hard sledding in most places this winter; but, however that may be, it is just now good WHEELING in Virginia—especially for THE INDEPENDENT.

Mr. Dietrick is an entire stranger to us; but we pronounce him a "whole team," and only wish we had a thousand such in other parts of the country. In that case wouldn't we soon raise a dust.

Drive on, Mr. Dietrick. We give you the ribbons. May you *ever* have a clear track, good wheeling, and a plenty of provender, as a reward for your friendly interest in THE INDEPENDENT.

"AUTHORS OF THE UNITED STATES."

THIS splendid engraving given away for *every five dollars received from any one person*—either for two new subscribers, or one renewal for two years, or for a renewal for one year and one new subscriber.

This is one of the largest and most beautiful steel engravings ever presented to the public. As a holiday gift it is *unsurpassed:* and can be had, as above, practically for *nothing.*

PREMIUM ENGRAVINGS.

MR. RITCHIE is doing his very best to furnish us with our premium engravings as fast as ordered; but lately he has fallen behind several thousand. He is at work with all his forces; and we are assured that, unless the rush for these popular premiums is greatly increased, we shall catch up within two weeks. All orders are registered, and will be executed in the order in which they are received. Friends of THE INDEPENDENT—one and all—ask your neighbors to subscribe and get these beautiful presents.

HELP THE POOR!

READER, if you know of a poor, destitute family, dependent upon the needle for support, stir about and get them a sewing machine. Send us twenty-two new subscribers, and we will forward one of Grover & Baker's best. Such a present will furnish money, food, raiment, and a Happy New Year to the whole household.

CLOTHES WRINGERS.

We have made arrangements with the manufacturers of the "Reliance Wringer," by which we offer the "Cog-Wheel Machine" (cash price $9) to any person who will send us the names of four new subscribers, with the money, $10; or who will renew their own subscription for four years in advance and pay us $10. The "Wringer" will be delivered at our office or sent by express, as may be directed. *See advertisement on the 5th page.*

BUSINESS NOTICES.

WILLIMANTIC LINEN COMPANY,
MANUFACTURERS OF
Three Cord Silk Finish
AND
Six Cord Soft Finish
Spool Cotton.

The latter particularly adapted for Sewing Machines, as will be seen by the following certificate from the Wheeler & Wilson Sewing Machine Co.,

WHEELER & WILSON SEWING MACHINE CO.,
No. 625 BROADWAY,
NEW YORK, March 3d, 1868.

We beg to call the attention of the public and our Agents to the NEW SIX CORD THREAD of the WILLIMANTIC LINEN CO., which we have thoroughly tested, and find superior to any other in the market.

Great speed is essential to the successful working of Sewing Machines, and we have always encouraged its improvement. The WILLIMANTIC COMPANY has made especial efforts to satisfy us, and have expended a MILLION OF DOLLARS in building and organizing a New Factory. Now, with improved machinery, it has achieved a success exceedingly gratifying to us: and furnishes a new Six Cord Thread which we commend to our Agents and all purchasers and users of Wheeler & Wilson and other Sewing Machines.

WHEELER & WILSON SEWING MACHINE CO.

Geo. S. Moulton & Co.,
Sole Agents in New York,
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Book Table.

"COMING OF CHRIST IN HIS KINGDOM."*

BIBLICAL eschatology is notoriously the region of fog and indefinite perceptions. To the ancient Jews this, or less than this, was of course true. Indeed, they had almost no idea of a future state. It was no part of the design of the Old Testament to reveal that state, and, consequently, it made no use of motives derived from it to influence the conduct of men. Anything circumstantial to the great ideas must have been to them scarcely an object of thought.

But the New Testament, by bringing "life and immortality to light," and by disclosing the fact that the Messiah introduced to the spiritual world, as well as to this, a new dispensation, and that God, having winked at the sins of the past, then commanded all men everywhere to repent, because he had instituted a court and committed all the judgment of such court to the Son, has invested the subject of the future world and of everything related to it with the deepest interest. We would know the bearing of what we do and are in this world upon what shall be our state in that. What is the sweep of the divine government? Does it include both worlds? And, if so, does the grace that came to man in this world by Jesus Christ, and that form of governmental administration peculiar to this grace, reach the condition of those in the other world who while in this knew not the heart of God as manifested in the flesh and its power to save? How, physiologically, do we pass from this world to the future? What is the "spiritual body," and is it in any sort a natural outgrowth from the present body? Does it succeed at once, as the germ from the decaying kernel; or does it wait long ages, till the end of time? And is there in the Bible any intimation of such end of time? What is the method in specific form and circumstance of the administration of "judgment" by the Son? Is there a literal great Day of Judgment, in which the history of every heart is brought to view in the presence of the race assembled? Or does each one severally, as he passes the gates of death and enters upon a new mode of existence, become so conscious of the fact and the inspection of a present God, in a method essentially the same as now, though more vividly; and so reminiscent of the past, the spirit, as now, "taking of the things" of the life of time and showing them to the receptive mind, that TRUTH, recognized and accepted, shall beacefforth, for good or for evil, rule or dispose of the man and his interests? What is meant by "the day of the Lord," "the coming of the Lord," "the appearing of the Lord," for which the primitive Christians were taught to be ready and to wait? Did it come to them, or is it yet in the future? And, if so, what is it? What is the "New Jerusalem"? Of earth or of Heaven? What is implied in the "reign" of Christ on earth, and what the great change that precedes it? Is it spiritual, or is it to be bodily or personal (*more Invano*)? If so, is it to be preceded by a physical catastrophe to our planet?

These and kindred questions do and must occur to thinking, serious minds. To answer them is the problem. Upon this problem the Christian Church has expended a vast amount of thought. Here wild and ignorant fanatics have found an ample field. Men solemnly and awfully crazy have gone forth over the length and breadth of the land proclaiming their certain conviction that the Lord was about to appear literally in the clouds of Heaven to snatch up the righteous and set the world on fire for the destruction of the wicked. And gaping believers have prepared their ascension robes, ready to be donned at a moment's warning on the appearance of the august and descending Personage.

And there have not been wanting scholars who have fallen into the same error, and who are chiefly responsible for the frantic absurdities of the Second Adventists. With a show of learning they have assumed—with no other authority than the poetic expression, "One day is with the Lord as a thousand years"—that, in the prophecies of Daniel and John, computations are to be made on the principle of "a day for a year." And they have "ciphered out" when the Lord would come, and when very many other things would take place.

Equally absurd and prolific of disastrous results is the theory advocated by men entitled to our respect of a "double sense." The language of Matthew xxiv. refers, it is said, to the destruction of Jerusalem; but *also* to the "end of the world." (?) If a double sense is admitted, why not a treble, a quadruple, and, if you please, a centuple? And why not make Matthew xxiv. refer to the destruction of Rome, or Moscow, or Charleston?

Early in our exegetical studies, and after finding ourselves on the subject of eschatology "in endless mazes lost," we turned from man to God, from theologians and exegetes to the Bible, made its own interpreter. Our first point gained was the distinction between the phrases "The Coming of the Son of Man" and "The Coming of the Lord." The former refers to the coming of the Messiah to introduce the Christian dispensation, as predicted in Dan. vii., 13; the latter to the death of the Christian, by which he is capacitated to behold the glory of his Saviour.

This distinction was a lamp to our feet. The parables of the Saviour designed to illustrate the fact and the principles of his administration were now seen in a new light and invested with new relevancy. So of the "coming of the Lord." To "wait" for it, and to be patient because it was drawing near, were in keeping with the spirit of the early Christians, and the circumstances of suffering in which they lived. And so one after another the various facts of eschatology took their place easily, and in obvious correlation.

Some years after, we published a little volume, entitled "Eschatology," in which the processes and the results of this investigation were given. And we have been happy to know that the opinions there expressed have been extensively accepted, and that the volume has become a text-book in theological classes.

Our author has devoted much time to his subject, historically and exegetically. He is looking not for the bodily presence and personal reign of Christ to constitute "the latter-day glory"; but the reign of truth and the universal prevalence of holiness. The second coming he regards a spiritual advent. Under this head we think he fails to make a distinction of the utmost importance. The spiritual coming to bless and sanctify his disciples is classed as of the same kind as his coming to take them to Heaven. In the first case he comes by the Spirit and in the use of truth as moral power. In the other he comes to effect a physical and constitutional change. The difference of opinion between the author and his opponents is not in relation to the former, but the latter. This alone is eschatological. It is this alone that is called by the apostles "The Day of the Lord," "The Appearing," etc.

We cannot accept our author's views of the constitutional condition of man in Heaven.

"We are," he says, "to have no material or animal structure in the resurrection state; but are to be purely unbodied spirits. . . . We are to possess no material body." Now a body is in its nature material. The "spiritual body" of Paul (*soma pneumatikon*, from *pneuma*, air or breath) is a body impalpable to the senses. The spiritual body may, for aught we know, be of or like electricity, and of as rapid locomotion. The angels often have to do with the grossest forms of matter (as when one opened the iron gate to Peter), and will need some material organism as machinery for the mind to use. We think man at the present time composed of a two-fold body, and that the death of the grosser part will be the condition of the development of the more subtle. The chrysalis abandoned, the wings are called into play.

Our "Congregational Minister" gives as a heading to one section (p. 131) "Messiah's triumph over Hades." He thinks the Messiah taught, and Paul also, "that Jesus the Messiah should bring all the captives in *Hades*, or in sin's thralldom, who receive Him, to the celestial mansions." And I Thes. iv. 16 is supposed to teach "a deliverance of the ancient saints from Hades." These "ancient saints," it seems, must "receive Him" as the condition of being anastasized. They must, of course, receive Him while in Hades. They could not have received Him when in this world, as He was not revealed to the heart's reception. We do not think our author designs to teach that there will be repentance or conversion in Hades; but only that Christ will be recognized by the good in the unseen world as the Messiah, and "through faith" will be exalted to a position the same as that to which those who in this life believe in Christ will be raised.

The effect of Christ's work upon the spirit world is a subject that, so far as we know, has not received the attention which its importance demands. The inspired teaching on this theme is only by indirection; yet enough is in this way taught to repay careful study.

We commend the volume under consideration to our readers; and we hope that in a second edition, its author will give the public the weight not only of his arguments, but also of his name. S. L.

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* CHRIST COMING TO HIS KINGDOM. A refutation of Millenarianism, and an unfolding of the Latter-day Glory of Zion. By a CONGREGATIONAL MINISTER.

—T. & T. Clark, Edinburgh, are very active in providing the English-reading public with works from foreign sources bearing on Christian history, doctrine, and exegetics. From them we have translations of the Church Fathers; from them series of German dogmatics; and from them the leading German commentators. One of their last issues is Keil's *Introduction to the Old Testament*, accompanied by Bleek's *Introduction to the New Testament*. These, like other of T. & T. Clark's publications, we receive from Scribner, Welford & Co., their American correspondents. Both of these works, of which the first volumes are now issued, occupy a front rank among German works on Isagogic, and have passed through several editions. Keil is thoroughly orthodox, and finds no reason to doubt the generally accepted opinions in reference to the authorship of the several books of the Old Testament—except in the case of Ecclesiastes, which he does not attribute to Solomon. The closing chapters of Isaiah may with every reason be attributed to the prophet whose name they bear; and the only argument against them is based on a denial of prophecy in general. He sees no reason to deny that the Pentateuch is the production of Moses; nor that Deuteronomy is from the same hand with the four books that precede it. And this is the final opinion of one of the most thorough scholars of rationalistic Germany, and illustrates the reaction against the extreme skepticism of the whilom popular Tubingen School. We fear that for most readers Keil's work will seem too overburdened with references to authorities. The results of Bleek are not quite so conservative. His theory of inspiration would be generally called loose; and we doubt if he has any. But he is thoroughly satisfied of the general credibility of the Gospel narratives. The supernatural Christ, his miracles, and his resurrection, are to him actual facts, and not the accretions of tradition. But he does not accept fully the current opinions in reference to the four Gospels. The third Gospel he makes the oldest, and written by Luke, after the death of Paul; then follows Matthew, which was not written by the Apostle Matthew; then Mark, which may have been written by John Mark; and then John's Gospel, which he decidedly ascribes to the Apostle. Thus he refers all the four Gospels to the apostolic age, though he regards some as better authority than others. As a specimen of the more reverent of the school of Schleiermacher, we can recommend this learned work. Its general effect will be healthful, and we trust that some of its readers will find its scholarly spirit contagious.

—He who takes up Dr. William Hanna's *Life of our Lord* (Robert Carter & Brothers) under the impression that he has before him what is really a *life* of Christ will be somewhat disappointed. To begin with, this work is not completed in less than six volumes. And, although it is true that the life of Christ is an exhaustless theme, and would serve as the text of an encyclopædia in the illimitable range of thought which it opens; yet he who turns aside from the narrative to follow even a little way these side topics produces no *life* of Christ, however useful and instructive his book may be. Dr. Hanna's excursions, which are numerous, and constitute a very considerable portion of his volume, are of a practical and spiritual kind. He assumes the authority and apparently the inspiration of the Gospels. He enters into no critical discussions. The only dogmatic or philosophical passage of any considerable moment in this first volume, which is devoted to the earlier years of Christ's life, is a very brief and not very profound or original discussion of the question of miracles. There is no preface to indicate the origin of the work. But the character of the writing is such as would indicate that, if the chapters were not originally delivered as discourses or lectures to a parish, they were made up from such discourses. The story is very simply, quietly, happily told. The inferences and practical applications are neither unnatural nor unduly elaborated. There is very little of striking illustration of Scripture scenes, not much information concerning ancient manners and customs that is not already familiar to most well-instructed readers, and no passages of remarkable or glowing beauty. In a word, the virtues and defects, so far as they are manifested in this first volume, are those which are indicated by the one word "quietness." A more dramatic, a more intense book would be, at least in this country, more popular, and, we think, for most readers, more useful.

—We once heard a leading Congregational clergyman, whose orthodoxy is above suspicion and whose name is deservedly honored among the churches, remark in a Congregational council that the term "Infant Baptism" was a misnomer, and the thing itself unscriptural. "It is," said he, "household baptism for which we should contend; and it is household baptism of which alone we have any account in the New Testament." This seed-thought, which germinated under some careful studies in a profound conviction of its truth, is elaborated in *Pax Vobiscum; or, the Bible and the Family* by Rev. Daniel Fraser, A. M., (Scribner, Welford & Co.). The root-idea of this treatise may be expressed in a single sentence: namely, that the individual is not the unit of the church, but that the family is; and that the promises of the Bible are not to the man who believes alone, but to him and his household—so that he has a right not only to bring his children with him into the church, as Noah took his sons into the ark, by his own faith, but that he may rest just as sure of their salvation as of his own. Mr. Fraser has elaborated his thought rather too much, and produced a volume whose bulkiness will impede its usefulness, while its controversial tone will almost inevitably prevent him from obtaining a fair hearing from the Baptists. To them, and those of their ecclesiastical opponents who attach to the question of ordinances and forms and methods and ceremonies more importance than we do, we remit the discussion which Mr. Fraser seeks to open; and the judicial weighing of a volume which, from a literary point of view, we have no hesitation in declaring to be an important contribution to what we do not deem a very important department of literature—that of controversial theology.

—In noticing the first volume of the *Memoirs of Alexander Campbell* (James Miller) we have heretofore spoken so much at length of the man, the movement he inaugurated, and the characteristics of Mr. Richardson's history, that we need do little more than announce that the second volume, which completes the work, is now issued. It carries us through the more exciting but less interesting and instructive period of Mr. Campbell's career—that in which he took the role of a controversialist. It would have been better for his reputation—we think also for his real usefulness—if he could have maintained throughout life the non-partisan character which rendered really noble his early life. But it was not to be; and, from honestly endeavoring, as it would appear, to put an end to all sectarian controversies, he became one of the most intolerant of sectarians and the most famous of religious controversialists. It is of this period of his life that Mr. Richardson treats in his second volume—not with the philosophic impartiality of an historic observer, but with the blind enthusiasm of a devoted follower, to whom Alexander Campbell was little less than an inspired prophet; whose utterances were never to be questioned, whose logic was never weak, whose eloquence never limped, whose temper never failed, whose manly soul was never fettered by selfishness. Who, when he attacked the clergy with a bitter and unsparing invective, was only a courageous reformer; but who, when he was attacked in turn by similar weapons of irony, of satire, or of indecorous and irate invective, was the unfortunate victim of obloquy and vindictive religious persecution. The book is painstaking and instructive; but it is so in spite of the fact that it is painfully eulogistic and astonishingly one-sided, even for a religious biography.

—Robert Clarke & Co., Cincinnati, have sent us the advance sheets of a pamphlet (8vo, pp. 349) containing the arguments in full of the counsel in the case of John D. Minor, *et al., versus* the Board of Education of the City of Cincinnati, *et al.*; the suit having been brought by the plaintiffs to test the legality and constitutionality of a resolution adopted by the Board of Education in these words: "That religious instruction and the reading of religious books, including the Holy Bible, are prohibited in the common schools of Cincinnati; it being the true object and intent of this rule to allow the children of parents of all sects and opinions, in matters of faith and worship, to enjoy alike the benefit of the school fund." Another resolution repealed, in form, the rule previously in force, requiring that "the opening exercises in every department (of the schools) shall commence by reading a portion of the Bible by or under the direction of the teacher, and appropriate singing by the pupils." The action was brought in the Superior Court, and argued before the full bench. The counsel for the plaintiffs were W. M. Ramsey, George R. Sage, and Rufus King; for the defendants, J. B. Stallo, George Hoadly, and Stanly Matthews. There was no dispute as to facts, but only as to principles. The question was argued on both sides with great ability, and the decision of the court is looked for with deep interest by both parties. When that decision is made, it will at once be added to the pamphlet, which will thus become a historical document of great importance, as the same question, with very slight modifications, is likely ere long to come before the courts of other states.

—Scribner, Welford & Co. send us two more volumes of *Clark's Ante-Nicene Library*. In this collection, which will make about twenty octavo volumes, the student will have an English translation of every available fragment of Christian literature between the times of the apostles and the grand council which condemned the Arian heresy. There is no study like church history to cultivate and educate Christian teachers; and the disfavor with which it is regarded in too many of our theological schools is little to the credit of their students. We heartily recommend this library to those who have not the time to study the original texts. In one of these two volumes, besides the remaining writings of Cyprian, we have the writings of Novatian, and the very interesting discussion between an adherent of the old mythology and a Christian, which is ascribed to Minucius Felix. The other volume contains, besides the writings of Methodius on Virginity and on Free Will, the treatise of Alexander on the tenets of the Manichæans. This is the most important source of information extant on this subject. The most curious documents are two letters ascribed with considerable probability to Clement of Rome, and which are translated from a Syriac version. They are on the subject of Virginity—a topic wonderfully popular with the patristic writers; and one of them details the strictness which characterized a prudent bishop's dealings with women.

—Miss Annie Thomas made a certain mark in literature which Mrs. Pender Cudlip does not seem likely to add to. We know now pretty well what this clever lady can do, and what she can't do. She can write a sparkling novel of London life, its fashionable circles, its literary circles, its Bohemia. She can strengthen its tone by a certain clear realism; and she can flavor it with a *soupçon* of wickedness here and there—a very full flavor it used to be in former days, but it has been moderated a good deal of late. She cannot add to literature a new character, or situation, or thought. Therefore, her novels are read and liked and pass away, one of them being very much like another. *Only Herself*, published by Harper & Brothers, is the newest. It is vivacious, truthful, and lifelike in its narrow, shallow way and can be read without fatigue. It is, of course, a story of what is called London life—of the West End drawing-room, the artist's *atelier*, the literary men, and the Bohemians. We are a little weary of painters and authors in London novels, and quite as weary of the West End drawing-rooms. But we are free to own that, of the cockney school, Mrs. Pender Cudlip (an Irishwoman, by the way) is one of the cleverest representatives; and this last of her novels is by no means her worst. Indeed, there are some touches of quiet pathos toward the close, which almost reconcile us to the unsatisfactory and unpleasant manner in which the story ends.

—Messrs. Lippincott & Co. have begun the issue of a work which promises to have a remarkable and abiding place in our literature—their *Universal Pronouncing Dictionary of Biography and Mythology*. Dr. J. Thomas, A. M., is the compiler of the work, much of which has already been examined by such authorities as Bryant, Lossing, O. W. Holmes, and Allibone, who bear public testimony to its great value. The peculiarities of this work may be described to be the succinctness of its biographies, its introduction of Norse and Hindoo as well as classic mythology, its logical system of orthography, and its effective way of conveying to the reader the correct pronunciation of every foreign name. Really no man can be held excused who, possessing this work, shall hereafter speak, as so many worthy Americans now do, of "Gotey" or "Gewter" or "Goth" when they are alluding to the great German poet, of "Lewis Blank" or "Garibawldi," and so forth. The first number of the dictionary, which is now before us, is admirable more especially for the terse clearness and condensation of its biographical notices. It is printed in fine, clear type, and will be completed in 45 parts, each part containing 64 pages, and being sold for 50 cents. Such a work cannot fail to have a large circulation.

—Lee & Shepard, Boston, publish *Sabbath Songs for Children's Worship*, by Leonard Marshall, J. C. Proctor, and Samuel Burnham, from which, if "in the multitude of counselors" there is wisdom, all folly ought to be excluded; but here is a sweet morsel for the infants to roll under, or off, their tongues, with rhyme and grammar approved by the trio:

1. "All ye who would true wisdom find
Must shun the base and lide,
And seek instruction for the mind
From those that love the Bible.

* * * * *

3. Its precepts are divinely pure,
No humble mind deceiving,
And all its promises are sure
On faithfully believing.

CHORUS:—The Bible, the Bible,
There's nothing like the Bible;
No book beside so sure a guide,
Then read the blessed Bible."

This delicious morceau is not an average specimen of the book, it is true—for the new words are generally less interesting. The old standbys, however, are good; the music simple, and not on the hip-pe-te-hop order; and there are "suggestive exercises for Sunday school concerts," given to aid uninventive superintendents.

—Messrs. Harper & Brothers publish *The Life of Mary Russell Mitford*, as told in the authoress's own diary and letters; and a more piquant, racy, animated book we have not read for a long time. Miss Mitford knew almost all the eminent men and women of her day; and that day was, indeed, a long one. She liked to write about people in her diary and letters; she always spoke out her mind freely and sharply; she changed her opinions fearlessly about the merits or demerits of her friends; she dipped her pen pretty deeply in vinegar; she was wrong in her judgment far more often than right; and, therefore, her reminiscences are intensely entertaining. Mrs. Candor herself could not say sharper things of some of her dear friends than Miss Mitford sometimes did. The volumes are a whole mass of piquant contradictory sentences passed on famous men and women; and, whether Miss Mitford happens to be right or wrong, she is always keen, clever, and amusing. We are inclined to think that these volumes will secure Miss Mitford a more lasting place in literature than any of her works published during her lifetime.

—We are quite unable to comprehend what element it is which gives to Horatius Bonar's prose writings—*Light and Truth* (Robert Carter & Bros.), for example—their popularity. If we had met these expository lectures on the Acts and larger Epistles under any other name, we should have condemned them at once and unhesitatingly as frightfully commonplace. That repetition which too often mars Mr. Bonar's poetry becomes absolutely unendurable in his prose. Thoughts that have been worn threadbare in sermon and homily for ages he brushes up and exhibits as though they were genuinely new garments, now produced from his original mind for the first time. Christ bade his disciples bring forth things "new and old." We commend to Mr. Bonar's consideration the first part of this direction. Religious thoughts need not always be new; but they ought always to be fresh. Mr. Bonar's are absolutely mildewed.

—One of our very few learned and original students of ecclesiastical history is Henry C. Lea, who issues from his own excellent press *Studies in Church History*. He apologizes in his preface for the fact that, in treating on such topics as "The Rise of the Temporal Power," "Benefit of the Clergy," and "Excommunication," he seems to dwell exclusively on the faults of the Church. But no one will question his ground of defense, which amounts to this: that if the Church had been content with spiritual teaching, instead of spiritual and temporal power, the world's history would have been far less blotted with crime than now; though just what he means by saying it would not now "be groping as blindly as ever over the yet insoluble problems of existence" we do not exactly comprehend. For a fullness of treatment and detail, illustrated by abundant historical instances, commend us to these essays, or to the author's previous work on the "Celibacy of the Clergy."

—Of such additions to our book table as the second volume of Mommsen's *History of Rome*, translated by Rev. Dr. Dickson (Scribner), and the fifth and sixth volumes of Froude's *History of England* (Scribner), what need we say beyond the announcement of their publication? These editions are highly creditable to Messrs. Scribner & Co.'s house, and present to the American public two of the greatest historical works of our day in handsome form at moderate price. Mommsen's history we might well have had long ago, one would think. It is welcome, however, to the public of this country at any time. Messrs. Scribner & Co., we believe, have in hand already the two concluding volumes of Froude's great work, which will doubtless be immediately presented to our readers. Controversy on them has already, we perceive, opened fire in England, *Blackwood's Magazine* leading off with a sharp attack on Froude's way of dealing with Mary Stuart.

—J. B. Lippincot & Co. publish *The Bible Text Cyclopædia*, the first American from the seventh English edition. The book occupies a position midway between that of Gaston's "Collections" and Cruden's "Concordance." Unlike the former, it gives in many titles only references to verses. Unlike the latter, it classifies its texts according to subjects rather than words The arrangement is alphabetical. Whether the author has really fulfilled his promise, and made "a complete classification of Scripture texts in the form of an alphabetical index of subjects," we will not undertake to say, since there is no other way of judging of the real completeness and detailed accuracy of such a work but by months of constant use. It appears, however, to us, to be a very useful addition to the resources of a minister or Bible-student's library; and an examination of some titles has confirmed our first impressions of its value and usefulness.

—In *Jesus on the Throne of his Father David* (James Inglis & Co., N. Y.) Jas. L. Lord, M. A., of the Boston bar, undertakes to prove the doctrine of the second coming and personal reign of Christ on the Earth, by showing that the prophecies that he shall inherit the throne of his father David can only be fulfilled by his literal coronation as an actual and physical "King of Kings and Lord of Lords." It is not necessary for us to weigh judicially his arguments. In their scope and character there is a calmness, a critical acumen, a lawyer-like coolness, which is rare in what we may term "millennial" literature. Certainly the reader who has been accustomed to associate "Millennarianism" with "Millerism" cannot read Mr. Lord's essays without being speedily disabused of his misapprehension.

—It is absurd to claim that in these days, when new sciences are condensing from the misty exhalations of the past into the solid structures of the present, that the classics should have that exclusive place in an educational course which once they held. And yet the history and literature of the past should not be coolly cast aside as no longer worth study. We have heard from Dr. Bigelow, Dr. Youmans, and Mr. Farrar. We are not sorry then to see *Classical Study* (W. F. Draper, Andover) on the other side of the question. Dr. S. H. Taylor, himself a profound classicist, gives us in this volume a collection of essays from various authors, and not the least valuable of them is his own Introduction. In it he quotes the testimony of Professor Boise, who says that in Michigan University the classical course always has more students than the scientific, and that the classical graduates are much more fortunate in securing responsible and lucrative positions.

—Among books and pamphlets we have received which do not call for special notice are the *Evening Journal Almanac*, (Weed, Parsons & Co., Albany), a well-arranged and complete little calendar; *The Illustrated Register of Rural Affairs*, (Luther Tucker & Son, Albany); *Zell's Popular Encyclopædia*, Nos. 18 and 19; *The Public Ledger Almanac*, (George W. Childs, Philadelphia), an excellent specimen of its class of publication; *The Law Almanac*, (Hurd & Houghton), a work of much higher pretension and obviously of great value to the profession for which it is prepared; *Key to the Sciences*, (A. S. Barnes), by J. Dorman Steele; *The Excelsior Cook Book*, (Oakley, Mason & Co., New York), by Mrs. Laura Trowbridge; *The News Boy*, a new edition of the pathetic autobiography of poor little Johnny Morrow, the newsboy, published by A. S. Barnes & Co.

—The object of *Bible Gems*, by R. E. Kremer, (J. B. Lippincott & Co.), is to provide a "Manual of Scripture Lessons specially designed for Public Schools, but equally adapted to Sunday Schools and Families." It consists of a sort of catechism, arranged in questions and answers concerning the various books of the Bible, appears to be free from any sectarian or even doctrinal teaching, and to aim rather to inform the scholar of the contents of the Bible than to impress upon his heart its truths. For Sabbath schools and families it is hardly personal and direct enough; and for public schools it may be useful in communities where the general sentiment is such that Bible instruction can be afforded without awakening religious prejudice and excluding those who most need the school from receiving its benefits.

—The striking peculiarity of the *Analytical Commentary on the Epistle to the Romans*, by Rev. John Forbes, LL.D., Edinburgh, is that it attempts to show that a system of parallelism analogous to that of Hebrew poetry pervades the Epistle to the Romans; and that, by noticing it, we bring out more clearly the sense of the apostle. This theory he carries to an extreme almost if not quite absurd. Still, the application of this, his supposed discovery, by no means exhausts the writer, who controverts at great length Dr. Hodge's theory of Imputation, defends the "Westminster Confession's" doctrine of Predestination and Free Will, and criticises Edwards on the Will. This book is introduced to American students by Scribner, Welford & Co.

—Who took Ticonderoga? A short time ago the question would have seemed as absurd as to ask who took Vickeburg. But there lately has been an attempt made by a writer in the *Galaxy* to reduce Ethan Allen's share in the transaction to a very small thing indeed. Now we have before us a pamphlet called *The Capture of Ticonderoga*, which is, in fact, a reprint of an essay read before the Vermont Historical Society, at Montpelier, by Mr. Hiland Hall, for the purpose of vindicating the orthodox and long-established creed. Mr. Hall certainly gives the skeptics some hard nuts to crack, and thus far Ethan Allen and his fame seem to have the best of it. Long may he wave!

—In the *Spirit of Life* (Robert Carter & Bros.) Rev. E. H. Bickersteth has elaborated a chapter from a previous work, "The Rock of Ages." Like his little volume on the "Important Dead," this treatise on the "Divine Person and Work of the Holy Ghost" is wholly based on the testimony of Scripture. Its key-note is the opening sentence: "The words of God are to theology what the facts of Nature are to science." Mr. Bickersteth is not an original thinker, nor a striking writer. But he is an untiring student of Scripture, and possesses a simple and contagious faith in all its testimonies.

—*Letter and Spirit*, by Richard Metcalf, (Am. Unit. Ass'n), is a series of lectures delivered by their author, we judge to his own parish, in answer to the questions, "What do Unitarians believe?" and "Why do they believe it?" Mr. Metcalf's Unitarianism is of the old-fashioned scriptural sort; by which we do not mean to assert that it actually accords with the Scripture, but only that it professes to be founded thereon, and is stated so calmly and argued for in so fair a spirit that we think no man can take offense, but not with any such freshness of presentation or power of expression that any readers, orthodox or rationalistic, will be likely to be converted.

—Pott & Amery ought to lose money on *Creation a Recent Work of God*, by the the rector of St. Mary's Church, whose name, according to the City Directory, is C. C. Adams. The author carries his eyes askew; and all the light that reaches them is so refracted and polarized as to afflict him with comically distorted and bewildered vision. He is satisfied that God made the world in six ordinary days, and that all the early geologic periods were combined in the less than 2,000 years before the Diluvian epoch which the Scriptures call the Flood. So stupid, and yet a nineteenth century man and a rector!

—G. P. Putnam & Son have reprinted, from the English, *Astronomy without Mathematics*, by E. B. Denison, LL. D. It is not a text-book for schools, but is just what is needed by one who wants to learn the facts by his own private reading. The only lack we notice in it is the absence of any reference to the chemistry of astronomy as developed by the spectroscope. But the mechanics of the Heavens and the construction of telescopes are admirably explained.

—*Reading and Elocution*, (Ivison & Co., New York), by Anna T. Randall, is a practical and theoretical treatise on the art of elocution, with very copious selections from prose and poetry, for the use of students. The book seems to us well prepared and useful; but we note one odd mistake in it—"The School for Scandal" is attributed to Knowles! A friend observes to us that this is only half a mistake—if the author was not Sheridan Knowles, yet he certainly was Sheridan.

—*Personal Beauty and How to Preserve It* (Holland, Springfield, Mass.) is a work by two medical men, Dr. D. G. Brinton and Dr. G. H. Napheys, the object of which is really explained quite exhaustively in its title. The two physicians, addressing themselves chiefly but not exclusively to woman, explain in easy and pleasant style what everybody ought to do and can do for the securing of health, symmetry, and good looks. So far as we can judge, the counsel given is generally sound and good.

—*Thalcia: Woman, her Physiology and Pathology*, by Mrs. T. H. Keckeler, M. D., (Keckeler, Cincinnati), is a work by a lady who has devoted herself to the medical profession, and in these pages gives the benefit of her acquirements and experience to her own sex, for their special guidance in womanhood's most important functions. It is not a technical book at all; but is really a book to be read and understood by all mothers and daughters.

—We receive from the American Tract Society four bound tracts—small, convenient for the pocket, easy to read, as tracts should be: *What Now?* addressed to young ladies who have just finished their education and are about "coming out"; *To Young Men*, which indicates its aim in its title; *The Household of Peace*, addressed to young parents; and *Stories for the Little Ones*, which we judge from the appearance of the illustrations is made up from the *Child's Paper*, and the *Messenger*.

—Messrs. Scribner publish a new edition of Kant's *Metaphysic of Ethics*, as translated by a Scottish scholar, Mr. J. W. Semple. This is one of the latest of Kant's works, and is rather an effort at the reconciliation of his moral philosophy with his speculative and metaphysical doctrines than itself a metaphysical work. No one can promise such a book many readers; but it ought to have a welcome in all studious and cultivated circles.

—*The Historical Magazine*, a publication which aims at being as much for America as "Notes and Queries" for England, and indeed even more, has issued its January number. It contains many interesting scraps of half-forgotten history, some remarkable letters and other memorials of great men of the past, and has indeed quite a considerable value as an auxiliary to history.

—*Am I a Child of God?* is a small tract, published by the Am. Sunday School Union, and addressed to that large class of skeptics who doubt not Christian truth, but the application of the promises of God to their own case. For such it will be useful; albeit there is nothing in style or method to render it at all attractive, except to those who are attracted simply by the subject.

—We receive from Wm. A. Pond & Co. (N. Y.) *The Laurel Wreath*, for Female Seminaries, High Schools, Academies, Normal Schools, etc. It consists of four parts: Musical Notation, Treatise on Vocal Culture, Secular Music, and Sacred Music. The music is arranged chiefly for ladies' voices.

—*The Minutes of the Annual Conferences of the Methodist Episcopal Church for 1869* are full and complete. We have in this pamphlet all the accessible statistics of the denomination.

—*Edna; or, Magnolia Vale* is the latest volume of the new series of Caroline Lee Hentz's novels, which Messrs. Peterson, of Philadelphia, are now publishing.

LITANY TO THE HOLY SPIRIT.

In the hour of my distress,
When temptations me oppress,
And when I my sins confess,
Sweet Spirit, comfort me.

When I lie within my bed,
Sick at heart and sick at head,
And with doubts discomforted,
Sweet Spirit, comfort me.

When the house doth sigh and weep,
And the world is drowned in sleep,
Yet mine eyes the watch do keep,
Sweet Spirit, comfort me.

When the passing bell doth toll,
And the furies in a shoal
Come to fright a parting soul,
Sweet Spirit, comfort me.

When God knows I'm tossed about,
Either with despair or doubt,
Yet before the glass be out,
Sweet Spirit, comfort me.

When the tapers now burn blue,
And the comforters are few,
And that number more than true,
Sweet Spirit, comfort me.

When the priest his last bath prayed,
And I nod to what is said,
'Cause my speech is now decayed,
Sweet Spirit, comfort me.

When the tempter me pursu'th
With the sins of all my youth,
And half damns me with untruth,
Sweet Spirit, comfort me.

When the flames and hellish cries
Fright mine ears and fright mine eyes,
And all terrors me surprise,
Sweet Spirit, comfort me.

When the judgment is revealed,
And that opened which was sealed,
When to Thee I have appealed,
Sweet Spirit, comfort me.

—*Robert Herrick.*

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GROWING APPLES.

A correspondent of The Farmers' Club, Irving at Batavia, N. Y., writes the Farmers' Club, this city, in regard to the growing and keeping of apples, a pursuit which in his section has become leading and profitable. The varieties mostly cultivated are Roxbury Russets, Greenings, and Baldwins. They are hardy, good keepers, and generally productive, especially when care is taken with the orchard. They are frequently held by farmers until spring, and Russets sometimes until the middle of May. In packing, care should be taken to leave the stems on as much as possible. They are barreled immediately after dry; the barrels are then corded up under the trees on dry ground, and if covered with a few boards would keep off the storms. Let them remain there until there is danger of freezing. Then, on some cool, dry day, remove them gently to the cellar, which should be dry and very cool. Keep the cellar as near the freezing point as you dare to, do not disturb them by rolling or opening them until they are wanted for market. In this way, the writer said, I have kept Baldwins until March without any loss, and eighty barrels of Russets with a loss of only two barrels. I would state that old orchards should be highly manured, unless the soil is naturally very rich, and cultivated every third year at least, the plowing being rather shallow. Mulch the trees in the fall with a load of barnyard manure to every four trees, summer fallow next year, spread the manure from the trees, and you can grub around the trees very easily, as the turf will be rotten. Throw some ashes and a little salt around each tree, wash the bark with ley, and your orchard will bear fruit, unless something serious is the matter. Young, healthy trees are not apt to bear as well by being manured very highly, but will grow wood very fast. I have frequently noticed that young trees that have been stunted or mutilated are apt to bear. I think one reason why many young orchards do not bear sooner is because our nurserymen are not careful enough in selecting scions from bearing trees. Slim, smooth scions from trees that do not bear are not fit to be used. Scions cut from the whips or suckers that grow out from the body of large limbs will never bear.

MR. FULLER.—The idea of a man stating that a graft taken from any part of a tree will never bear is absurd, and every sensible person knows better.

MR. CURTIS.—I would like to ask the author of the "Small Fruit Culturist" if grafts from suckers will succeed?

MR. FULLER.—Yes; but nurserymen do not use them. I repeat that it does not make so much difference, and more depends on the after culture.

MR. CARPENTER.—I am willing to take even stronger ground than the last speaker. I know that grafts from suckers even will grow as well as any others.

MR. QUINN.—I don't know as I could give any good reason for it, but it has been my practice in the pear orchard to prefer scions from young, healthy trees than from those older.

PROFESSOR COOK.—A curious fact came under my observation which has bearing upon this subject. Forty years ago I hoed corn in an orchard, the trees of which were grown from suckers which had been planted, perhaps, a century before, and they are still thrifty and productive; and I have the privilege of picking apples from them every autumn that I happen to visit in that vicinity. This proves that suckers will make bearing trees.

MR. FULLER.—For at least a hundred years all nurserymen in this country used nothing but suckers for pear stocks; and, if it had been such a bad practice, we would have had fewer good orchards than we have had.

HARD TIMES FOR FARMERS.

During the Rebellion, when the prices of all farm produce advanced to extremely high rates, it was a common expression, "*The farmers are now the best off.*" And it was a fact. With little fear of heavy income taxes, and the other grinding processes which made a man on a humble salary in the city almost starve in order to come out clear at the end of every season, the farming population was rapidly accumulating money and freeing their land from debt. But now we find the tables turned. Produce has declined rapidly in value, some articles so much as hardly to pay the cost of production; and still they are compelled to pay as high a price as ever for *labor*, almost as high for store merchandise as during the Rebellion, with the prospect before them of rapidly declining incomes. We hear that in the interior of our state farmers are sadly in want of money, yet are holding on to every pound of butter and every bushel of grain, with the hope of higher prices. We tell them frankly it is folly. Prices are lower to-day for many articles than they were last *fall*, and *now is the time to sell*. The market value of all commodities is steadily declining to lower rates, and it is useless to expect any rise. Though it may make hard times for the farmers, and many sacrifices, still it must be done.

The question of greatest importance to be discussed by the farmers for the future is that of *labor*. *No farmer can now afford to pay the same price for labor that he did two and three years ago*; and, though the laborer may decline to work at reduced rates, still he must accept that or nothing. It is a word of caution, worthy of heed, that, to make farming profitable for the future, *the expenses must be reduced within a living figure*; labor being the principal expense, that must be the first touched and settled.

MILLET.

This grass is not as extensively used as we could wish; for within our own experience we have seen nothing better for feeding cows, and increasing both their health and their flow of milk. It grows more rank than any grain we know of, and yields a far richer food than the same space devoted to sweet corn. A correspondent of the *New Yorker*, writing an account of the Farmers' Club of Herkimer County, gives the following as the report of the talk on millet:

"Mr. Whitman said, from what experiments he had made in raising millet, he was satisfied it was a valuable crop. It produced a good yield of rich food. In feeding millet to domestic animals, he had not found it objectionable in any case, except when used for horses. The seed was too rich and costly for this purpose, and, as he thought, was the occasion of horses passing too much urine.

"Millet may be sown in June, after the time for planting corn—or, indeed, that for any other crop except buckwheat. It produces an excellent yield, both of stalk and grain, and cattle like it better than hay. The seed is particularly relished by fowls, and it was a profitable crop to grow for this purpose alone. He said we have occasion many times to break up lands late in the season. Corn and other grain crops are not unfrequently destroyed at a time when it would be too late to replant. In such cases millet could be used as a late crop with the best results. He found the average yield to be at the rate of twenty to twenty-five bushels of seed to the acre, and one and a half tons of straw, after the seed was taken out.

"He always made a point of cutting millet while the stalks is green, and when harvested in this way cattle prefer it to hay. It grows to a good hight, reaching to the shoulder, and may be cradled and bound like grain. Mr. W. said he had not been very particular in taking all the seed from the straw; he did not care to do that. His usual course was to throw the bundles on the floor, beating out the seed that would shell readily with the flail. The straw, with the remaining seed, was then fed to his cows, and it produced the very best results."

PLANTING TREES.

A friend of ours, a retired merchant of this city, and whose country seat is on Chestnut Hill, near Philadelphia, was telling us recently of his setting out some fruit trees the present fall; and the plan pursued we would commend to all who have planting to do, as it is founded on correct principles, and will enable the proprietor to enjoy fine fruit in a very short time. In the first place, and in *anticipation* of planting time *four months previous*, he prepared a compost heap of old sods, good soil, and manure, which were well mixed together and since occasionally forked up, so as to be thoroughly decomposed. The next step was to dig, before the trees were brought home, holes six feet in diameter and 20 inches deep, with the surface soil thrown on one side, and the compost brought alongside convenient for use. 3d, was to engage *beforehand* and select personally such trees in the nursery as were desired. 4th, when the time came to plant, his own hands were sent to dig up the trees, and take *their own time* to do it, so that all the roots and small fibers, which are the life of a tree, should not be mutilated or injured; and, 5th, till they were finally planted, the roots were kept covered and shaded from the sun. The trees selected were large specimens; and with this kind of care they will settle down naturally and readily in their new quarters, and will probably commence fruiting the second season.—*The Practical Farmer.*

THE BOUDAN FOWLS.

From a report on fowls exhibited at the New England Fair we make the following extract:

"This breed is of French origin; and but little was known of them in this country until within the past two or three years. But now they have become quite a favorite among the breeders of fine fowl. Their color is black and what a farmer would term mottled. They make a very singular appearance, as there is a good deal of style about them, and the horned appearance about the head gives them rather a wild look; and they are sometimes inclined to be pugnacious, but are wanting in courage. They have one peculiarity that is found only on the Dorkin, which is the fifth toe, that gives some people to think they are a made-up breed, by crossing the Dorkin with some other fowl. But I think they are a distinct breed, as they breed true, and have peculiarities of their own that you find in every chick. The cock has a comb that looks like two branches of red coral, not over large, long pendant gills, with whitish ear-lobes. The head is covered with a tuft of long feathers like the Poland, and are what people in general would term topknots. The cock weighs from five to seven pounds. The hen has a very small comb, that in form resembles that of the cock, a full tuft of feathers under the throat, which gives them a very odd appearance, and the color is the same as the cock, black and white. They are quite hardy and bear the cold very well, are very fine table food, and are considered as good layers as the Spanish or Leghorn, but are far superior for the table. They lay quite as large an egg as the Spanish, and of the same color and of as good quality. The best variety of these fowls are held very high in price at the present time. Thirty dollars per pair for the best is the common price; but inferior ones can be found at ten to fifteen dollars a pair."

APPLYING MANURE.

Here is what an old farmer of New York State says: "I am surprised when I see, as I do in going over the country, how many of our farmers are holding on to the old mode of applying manure by dumping it from carts or wagons on the field in small heaps, where it lies sometimes for two or three weeks, and then send a boy or hired man to spread it on the land; when the consequence is that on the spots where the heaps laid the grain will lodge and spoil, while on the outskirts it will be so poor that it will need a drum and fife to get it together. I almost universally find that where this mode is practiced the proprietor takes no agricultural paper.

"My rule for applying manure is simply this. After the field has been plowed and dragged down, the manure is loaded on wagons and taken direct to the field and spread on the land right from the wagons. In plowing, each land is laid off about twenty-one feet wide. By driving the load in the middle of the land, it can easily be spread from furrow to furrow, and the men being on the wagon can at once see when they get it all even. With a new hand I always go out myself with one load, and see that he starts right; after which there is generally no further trouble.

"After the manure is applied to the whole field, we put on the gang-plow. And here allow me to say that of all the implements I have ever used for putting manure on the land in its proper place, according to my idea, this suits me the best. It has a wooden frame, with three small plows attached. It has handles like a plow; also two wheels, one on each end, which can be lowered or raised by means of bolts and screws, and gauged to run one, two, three, or four inches deep. It puts the manure under as effectually as a plow. I generally set it to run about two inches deep, which is about my idea of the proper depth to cover manure."

TEN ACRES NOT ENOUGH.

The editor of the *Rural American* exposes the fallacy of trying to make a fortune from *ten acres of land* in small fruits and vegetables, unless there is an income independent of the land or a very liberal expenditure for manure:

"Fruit and vegetable growing in the vicinity of New York and Philadelphia are not as profitable as they have been represented. Blackberries sold last season in New York for *three to five cents per quart*; and many acres of that fruit were not gathered, as the bare picking cost all they would sell for during a portion of the season in market. That berry was retailed in New Brunswick at *six* cents per quart, and other small fruits proportionately low.

"Vegetables in New York and Philadelphia sold at rates below the cost of growing. But the last season was one of the worst, as regards prices of small fruits and vegetables that has been known for 30 years; and, perhaps no other such season may ever occur again. But making money on ten acres of land is so risky a business that we advise our readers to buy no such small farms, unless they have an income independent of their land.

"The great drawback to success on such farms is that one has to spend *yearly* about as much as the land is worth in manures. An acre of land, to be *profitable* for vegetables, must have put upon it *every year* at least $100 worth of manure. The only vegetable that can be profitably grown on land without any fertilizer is *tomatoes*; and last season they did not sell for more than the cost of gathering and sending to market—15 to 20 cts. a basket of three pecks, or a little short.

"Any man who has a good, productive farm in any state, or which he can *make a living*, had better keep it; and not sell it to buy a few acres, if he is going to depend wholly on his land to support himself and family."

GLOOMY REFLECTIONS ON FARMING IN MINNESOTA.

The St. Paul *Press* closes its annual record with the following blue streak of gloomy reflections: "Our readers will see the account, as we figure it for 1869, in an agricultural point of view, is one of great disaster to the farmers of Minnesota, with few exceptions. This is not guess-work, for we know what we talk about, and can produce the facts to prove our assertions. Awfully in debt, low price for wheat, but little else to sell, too much paid for hired men, too many implements bought on credit, some wheat sprouted, potatoes frozen in the ground, bugs to sight forepart of the year, corn rotted in the hill generally, cold spring and summer, with gentle rains until threshing time, when it culminated in a terrific flood in September, haystacks floating around the country at random, ending with the hardest freeze in October ever known since the state was settled."

THE GARDEN-SEED BUSINESS.

One of the two principal firms in the garden-seed business at Wethersfield, Conn., raised last season 2,500 pounds of onion-seed, 7,000 beet, 1,000 cucumber, 1,500 pumpkin, squash, and melon, 1,000 bushels ears of sweet corn. The other firm did two-thirds as much. Twenty-four women are now engaged doing up the seeds in packages, and twelve men are driving their little carts about New England selling packages of seed. Much is done also by orders direct from the merchants to the raisers. The Southern market is large, particularly with Georgia.

FRUITS IN CALIFORNIA.

Of the variety of fruits which the climate of California is capable of producing we can judge from the contents of the garden of one gentleman, who naively says that he is not doing much in fruit. In his garden last season there were English walnuts, sweet and bitter almonds, two varieties of figs, an acre of blackberries, more than an acre of strawberries, half-a-dozen each of peaches and plums, an abundance of nectarines, ripening bananas, limes, and oranges, seven or eight varieties of grapes, as many more of pears, and more than could be numbered of apples.

SHRINKING.

A farmer residing at Davenport, Ill., put two hundred measured bushels of corn in a crib in November, 1868, which were recently marketed. The corn was kept in a well-protected crib, and was in an excellent condition when sold. It was found to have shrunk forty-eight bushels, equal to twenty-four per cent. discount from the original amount. There was no unusual exposure to rats.

FEEDING NEW YORK.

At a meeting of the Social Science Association, in Albany, New York, the following statement was made: In New York alone $32,000,000 worth of meat annually is consumed; besides 83,000,000 pounds of butter, valued at $33,000,000; 72,000,000 pounds of cheese, valued at $14,000,000, a total of $79,000,000.

PEAR CULTIVATION.

Pear trees growing in grass are seldom productive. The best way of treating them is to dig away the grass and weeds from a wide space over the roots in the fall, taking care not to damage the roots in so doing, and to cover the ground with old barnyard manure. This should be left undisturbed until spring, and then worked into the soil with a digging-fork.—*Rural American.*

A GOOD DAIRY.

A farmer in Bakersfield, Vt., the past dairy season, has made from 13 cows 3,000 pounds of butter. He sold it at 45 cents a pound, realizing $1,350. He also raised ten calves, now worth $100, and 1,000 pounds of pork, which he sold for $180—making as the proper income of dairy $1,630, besides supplying the family.

COMPARATIVE PRODUCT OF COAL FROM WOOD.

Chestnut makes more coal to the cord than any common wood; oak a little less; walnut a little less; and so on down through elm, willow, ash, and birch to pine, which makes only two-thirds as much to the cord as chestnut.

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HENRY B. HYDE, Vice-President.
GEORGH W. PHILLIPS, Secretary.
JAMES W. ALEXANDER, Secretary.
EDWARD W. LAMBERT, M. D., } Medical
ALFRED LAMBERT, M. D. } Examiners.

ATLANTIC
MUTUAL INSURANCE COMPANY.
OFFICE OF THE ATLANTIC MUTUAL INSURANCE CO., NEW YORK, January 25th, 1870.
The Trustees, in conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st December, 1869.

Premiums received on Marine Risks, from 1st January, 1869, to 31st Dec., 1869	$6,060,437 69
Premiums on Policies not marked off 1st January, 1869	2,338,001 22
Total amount of Marine Premiums	$8,398,438 91
No Policies have been issued upon Life Risks, nor upon Fire Risks disconnected with Marine Risks.	
Premiums marked off from 1st January, 1869, to 31st December, 1869	$6,471,915 41
Losses paid during the same period	$2,309,245 46
Returns of Premiums and Expenses	$1,237,630 49

The Company has the following Assets, viz.:

United States and State of New York Stocks	$2,978,907 43
City, Bank, and other Stocks	67,857,290 00
Loans, secured by Stocks, and otherwise	2,185,000 00
Real Estate and Bonds and Mortgages	210,000 00
Interest, and sundry notes and claims due the Company, estimated at	207,868 81
Premium Notes and Bills Receivable	2,115,452 00
Cash in Bank	423,797 59
Total Amount of Assets	$14,468,308 94

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof, or their legal representatives, on and after Tuesday, the First of February next.
The outstanding certificates of the issue of 1865 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday

HARRISON Safety Boiler.

FIRST MEDAL, LONDON, 1862.
FIRST MEDAL, AMERICAN INSTITUTE, 1869.
SAFETY, ECONOMY OF FUEL, AND ECONOMY OF SPACE.
4000 Horse-Power at A. T. Stewart's.
3432 Horse-Power at the Jersey City Sugar Refinery.
Over 1,000 Boilers in Use.
Harrison Boiler Works, Philadelphia.

J. A. Coleman, Agt.,
No. 49 MURRAY ST., N. Y.
Boston Office, 36 KILBY STREET.

COMMUNION SERVICES.

In addition to our extensive assortment of Silver-Plated Ware for family use, we are making a specialty of the manufacture of Communion Ware, in great variety, and of chaste and appropriate designs. Liberal terms made with religious societies. Photographs, showing the various styles, will be sent by mail on application.
ADAMS, CHANDLER & CO.,
No. 20 John street, New York.

Schuyler, Hartley & Graham,
No. 22 JOHN St. and 19 MAIDEN LANE,
IMPORTERS OF FRENCH AND ENGLISH
FANCY GOODS.
A LARGE VARIETY OF
CHOICE LEATHER GOODS.

Reed & Barton
MANUFACTURERS OF
Fine Electro-plated Ware.

At the American Institute Fair, held in New York in 1867 and 1869, and at the Mechanics Fair, held in Boston in 1869,
Reed & Barton
received the
HIGHEST PRIZES,
over all competitors, for ware exhibited by them.
We call the attention of the trade to the following extract from the Judges' Official Report:
"The judges are warranted in pronouncing this display of Ware to be of superior merit, unsurpassed in quality and style. The DURABILITY of REED & BARTON'S WARE HAS BEEN SO LONG KNOWN TO THE JUDGES that they feel it their duty to accord to them the position of FIRST among the manufacturers of plated goods."
Factories established at Taunton, Mass., in 1824. Salesroom at Factory and
NO. 2 MAIDEN LANE, NEW YORK.

Simpson, Hall, Miller & Co.,
Manufacturers of
FINE SILVER-PLATE WARE,
SALESRO M, 19 JOHN STREET, N. Y.
Factory and Office, WALLINGFORD, CONN.

USE
JEWELL BROTHERS'
CELEBRATED
LEAVENING
FLOUR.
OR SALE BY ALL GROCERS.

HOLIDAY GIFT
FOR A LADY.
THE
LAMB KNITTER
hnits over twenty garments; a pair of socks complete in forty minutes, with ribbed tops and double heels and toes. Every family should have one, and every woman who wants to make money. Ten Thousand machines in success-ful operation—sold mostly by canvassing agents. The LAMB MACHINE was awarded the highest premium at all State and County Fairs this year, over every other knitter in the market. Send stamp for 8 AMPLE SKETCH and circular showing where in the LAMB MACHINE is *superior in all points and cheaper than any other machine.* Address LAMB KNITTING MACHINE MAN'F'G CO., Chicopee Falls, Mass.

THE
Union Spring Hinge
FOR DOORS AND GATES.
"The most effective and best Hinge we have seen."
UNION FERRY COMPANY, Brooklyn.
Address
THE UNION SPRING HINGE COMPANY,
79 Chambers street, N. Y.
Send for Circular.

OTIS' Safety Hoisting Machinery.
OTIS BROTHERS & CO., No. 329 Broadway, New York.

TURNER BROTHERS,
BANKERS,
NO. 34 NASSAU STREET.
Buy and Sell Gold and all Marketable Securities, receive deposits on demand, and make collections in all parts of the United States and British Provinces.

WALTHAM WATCHES ARE THE BEST.

The Independent.

THE TRUE HARVEST.

BY REV. JNO. L. JENKINS.

THE annual gathering of the crops is a means; the ingathering of souls is an end. Hence the propriety of calling the soul-harvest the "true" harvest. It is a happy fact that the things that concern everybody, and concern them most, are very plain and simple. It is the best proof of our Father's kindness and love that he has made the most important truths and duties easy to be understood, so that plain people, full of the cares of a busy, toiling life, might not be ignorant of them. And so we might have expected, could we have contemplated it beforehand, that the work of bringing souls near to God would be set forth under the familiar yet beautiful figure of a harvest. Nothing more apt and forcible than this could be found in the whole range of natural illustrations. The annual harvest is the most important event of the year as connected with the temporal interests of man; the recovery of souls is the one great event that awakens universal interest in the spiritual world.

The one important and absorbing fact concerning the Christian harvest is that it is "*great.*" It is the picture of fields stretching away on every hand to the dim horizon, burdened and rustling with their mature and golden growths. It is as true now that fields "are white already to harvest" as they were when Christ looked around and saw men wandering as sheep without a shepherd. After the lapse of centuries, our religion occupies but a few central strongholds and a few scattered outposts among the swarming races of men. Within the limits of the so-called Christian nations how much is there of dead formality, shameless hypocrisy, religious indifference, ignorance of spiritual things, unblushing sensuality, and unmitigated heathenism. While we send out a meager band of missionaries to survey the wide spaces of the foreign field, and gather a few sheaves, there is an overwhelming pressure of work at home. We should not shut our ears to distant Macedonian cries; we *must* not shut them to the appealing voices that come in through our own doors and windows.

The most proper and pressing work of a church, then, is to be found within or near its own parochial limits. Other claims are indirect and come only occasionally; this claim is perpetual, unwavering, and imperative. Nothing is more certain than that Providence designs that we should do our *main work* in the very localities where he has placed us. If we have any light to shine, it must shine where we are, and not elsewhere. And yet occasionally we find persons—right-hearted, it may be, but surely wrong-headed—who spend their lives in attempting to perform the absurd and impossible task of hiding their light in their own neighborhood, and making it shine in some place five, or ten, or fifty miles away. Our principal work is in our homes, among our nearest friends and neighbors, and within the circle of our intercourse and influence. The fact that there are within easy reach of us immortal beings that are unreconciled to God creates of itself a heavy responsibility. The additional fact that many of them are acquaintances, to whom our knowledge of their character and wants gives us a readier access, and that some of them are members of our own families and partakers of our own flesh and blood, should transform the feeling of responsibility into deep solicitude, fervent prayer, and earnest activity.

But, while the harvest is inconceivably great, the laborers are confessedly and lamentably "*few.*" The circumstances of the past season afford a forcible illustration. Throughout the larger portions of our country the vegetable growths were uncommonly prolific, and the products of the year above the usual average. And yet it was found impossible to obtain the necessary help to secure the crop. Money would not bring laborers; and, as a consequence, much of the year's product was injured, and much was utterly lost. This instance finds a parallel in the spiritual world. "The harvest truly is plenteous, but the laborers are few." And, as a result, the souls of men are mildewing, and perishing, and sinking into an abyss from which they shall never rise. There are two classes of persons that cannot be pressed into the harvest-field even in the hour of sorest need—namely, the rich and independent, and the miserably poor and reckless. This fact is not without its resemblance in the Christian work. Occasionally a man of wealth is the grandest type of a worker—dispensing not only the blessings of the coffer, but those of the heart also, with an open, unwithdrawing hand; but usually those who strive to be rich, whether they succeed or not, never develop any spiritual power, or bring a single sheaf into the garner of the Lord. On the other hand, the careless, easy, improvident class of Christian professors are not workers. They take no responsibilities, undergo no spiritual agonies, and bring nothing to pass for the glory of God. But there is nothing in the nature of the case to prevent rich or poor, or persons in any condition whatsoever, from laboring in God's harvest-field. Indeed, the great mass of faithful workers have always been poor in this world's goods, but rich in faith and all unworldly qualities. John Bunyan did more for the cause of Christ in Bedford jail than he could have done in any other place on earth. And, if John Howard had not been wealthy, he could not have let the light of humanity and the Christian religion shine into the dungeons of Europe as he did. There is no spot upon the globe, there is no possible situation in life, in which a fervent soul is utterly restrained from doing anything for the advancement of the kingdom of Christ. There is no one so small and weak but that he may bring in every now and then a sheaf for Jesus.

It is probable that many excellent Christians delude themselves into passing over current opportunities for doing good, with the expectation of accomplishing a much greater amount at some future time. Dr. Johnson has wisely said: "He who waits to do a great deal of good at once will never do anything." There are two simple rules for Christian labor which cover the whole ground of obligation. *One is to improve every opportunity, however small, the moment it comes.* It is a solemn thought that opportunities never come twice; a chance to do good once lost is gone forever.

"I've lost a day! the prince who nobly cried
Had been an emperor without his crown.
Of Rome? Say rather lord of human race."

The other rule for Christian work is, *When opportunities do not occur, seek them and make them.* But, if we have a mind to work, we shall not have to hunt long for chances. They will usually come to our hand as fast as we can dispatch them. They will throng us round with pressing importunity. The harvest-hour is come and the fields are white. Thrust in the busy sickle, with strong and willing arms swing the cradle, and let the fleet reaper encircle the broad expanses. "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

WOMAN'S MISSION IN THE SABBATH SCHOOL.

BY REV. ASA BULLARD.

WHATEVER may be said on the questions of "Woman's Rights" and "Woman's Sphere," she has ever had a most important and interesting mission in connection with the institution of Sabbath schools. This institution has opened before her a broad and most inviting field for Christian labor and influence. Here she finds the most ample scope for all her warmest love and most ardent zeal in the cause of the Master. No object of benevolent labor can be more appropriate and congenial than this mission of love and mercy among the young.

The whole history of the institution, from the days of Raikes till now, shows that this class of disciples have been among the most zealous and successful workers in the cause. Many a mission school in some dark alley or filthy corner has been planted by such a disciple; and, under her unwearied toil and prayer, light and purity have broken in, and made all radiant with love and peace and holy joy. Many a wilderness has been made to bud and blossom like the rose. In the place of revelry and profaneness and broils have come up the voice of prayer and the songs of praise and worship.

It would be interesting to know how large a proportion of the earlier Sabbath schools in this country and in Europe were organized and conducted by Christian women. Though Robert Raikes is called the founder of Sabbath schools, yet nearly all, if not all, the teachers he employed to conduct them were females. It is well known that the first three schools established in Massachusetts—one in Beverly and one in Concord in 1810, and the other in Boston in 1812—were established and taught by young ladies. It is said that a Sabbath school was started in Paterson, N. J., in 1794, by a little girl, eleven years of age. She collected the children of the factories together, and taught them from Sabbath to Sabbath, until she had as many as sixty under her care. She was a teacher for forty years.

In most of the semi-centennial celebrations of Sabbath schools that have been held the past eight or ten years the historical reports have shown that they were organized by women.

Then in most of our Sabbath schools from the first the number of female teachers has ever been larger than that of male teachers. With very few exceptions, the infant department is always under the care of such. All seem to concede that this is woman's mission—woman's appropriate sphere of labor. We should almost as soon choose a *man* as a nurse for our infant children as to be the teacher of an infant Sabbath school.

This class of teachers have also been among the most successful in leading their scholars to Jesus. Many of the most wonderful cases of religious interest in the Sabbath school—of whole classes convert-ed, as many a superintendent can testify—have been in connection with the labors of female teachers. A pious young lady, who had been successful in leading a large class of Sabbath school girls to Jesus, was asked: "What is the secret of your success in teaching?" She answered, without a moment's hesitation: "Prayer."

She was in the habit of having her class every week at her own house, and there prayed with them and talked about their salvation. The result was that nearly every scholar under her tuition became a Christian.

Some years ago there were three female teachers in Maine who were rejoicing over the hopeful conversion of *eighteen* scholars each. A female teacher in Massachusetts says: "Nineteen persons have enrolled themselves as members of my class. Of this number, two were previously professors of religion, and *sixteen* have, I trust, passed from death unto life, and are now members of the Church of Christ. The remaining member, who indulged a trembling hope, has taken her flight from time, and, it is hoped, now walks with the Redeemer in glory."

These are only specimens of similar facts that might be given to almost any number.

Many a missionary among the heathen looks back to the instruction of a warm-hearted female teacher in the Sabbath school as the means of awakening the first desire to carry the Gospel to the benighted. Some such teachers have kindled a missionary spirit in a whole class who are now scattered to the ends of the earth, and through them these teachers have thus rolled an influence round the world. It has touched every continent, every island, every shore; and it will not cease to roll on till it shall reach every hamlet, every dwelling, every soul, and incense and a pure offering shall ascend from every heart on earth, as one great altar unto God. What work can be made more noble, more glorious than this?

Who can contemplate the influence of such a noble Christian woman as Miss Mary Lyon, without the greatest admiration? What multitudes of youth under her instruction have been inspired with her own ardent spirit, her own love of everything good and holy. Where is the spot on earth that has not felt her influence?

And such, in her measure, every female teacher in the Sabbath school may become. Next to the parent and the pastor, no one has a more blessed ministry in leading young souls to Jesus. Let, then, every Christian female whose circumstances will allow, and who longs for some sphere of usefulness, enter this field of labor. There is no spot in the whole vineyard of God more inviting; none where the soil is more mellow and ready for the good seed of the Word; none where the rains and the dews of divine grace are more richly bestowed; and none where the seed more readily springs up, or where it yields a more golden and abundant harvest. Let every Christian female remember the declaration of the Psalmist: "He that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

Financial & Commercial.

THE NEW YORK CLEARING HOUSE.

THE New York Clearing House—an institution by which the banks settle their check transactions with each other—was organized in 1853, and is hence now about seventeen years old. Fifty-two banks originally composed the association, representing at the time an aggregate capital of $49,103,362. It now numbers fifty-nine banks, that represent a capital of $89,970,200. Ten of these banks were organized under the banking laws of the State of New York, and forty-nine of them are national banks. The first weekly statement by these associated banks was made on the 15th of October, 1853, and was as follows:

Capital	$49,103,362
Loans and Discounts	87,897,373
Specie	11,230,172
Circulation and net Deposits	49,900,212

A like statement, exhibiting the condition of these banks for the week ending at the commencement of business on the 24th of December, 1869, was as follows:

Capital	$83,970,200
Loans and Discounts	250,406,387
Specie	31,109,068
Circulation	34,150,887
Net Deposits	179,129,394
Legal Tenders	45,034,608

Including the exchanges of checks, and also the balances paid to each other by the banks, the transactions of the New York Clearing House for the first year, ending October 1st, 1854, were as follows:

Exchanges	$5,750,457,987 06
Balances paid	297,411,402 69
Average of daily exchanges	19,104,504 94
Average of daily balances	988,078 06

For the year ending October 1st, 1868, these transactions were as follows:

Exchanges	$28,484,388,699 92
Balances paid	1,135,455,326 68
Average of daily exchanges	92,182,163 87
Average of daily balances	3,642,249 95

The aggregate of these transactions, from October 1st, 1853, to October 1st, 1868, amounts to $217,500,211,638 28.

These figures constitute a very instructive index to the commercial history of the City of New York. The Exchange transactions which passed through the Clearing House, including the balances paid in cash, rose from $6,047,867,480 75, in 1853–54, to $29,660,743,873 60, in 1867–68. At two periods there was a large decrease in the amount of these exchanges—the first in consequence of the commercial and bank crisis in the Autumn of 1857, and the second growing out of the state of the country in 1860–61. In 1862–63 the exchanges of the Clearing House were more than twice the amount of the previous year, being (including the balances paid in cash) $15,545,224,331 21, as against $7,286,973,922 66 for the year preceding. In 1863–64 they rose to $24,982,918,880 85, including the cash balances paid. From 1865 to 1868 they have stood at between twenty-nine and thirty billions per annum, which is a much higher mark than was reached at any period during the war.

The largest part of the business of New York passes through the banks; and, hence, by studying the statistics of the Clearing House, which represents fifty-nine of these banks, we are able to form some idea not only of the amount of business done, but also of its rate of progress from year to year. It is a noticeable fact that the Clearing House transactions had, for the year ending October 1st, 1868, increased to nearly five times the amount of what they were for the year ending October 1st, 1854. This shows a rapid as well as a vast increase of business. We see also the comparatively small amount of money which suffices for the transaction of this immense business. From October to October in 1867–68, the exchanges of the Clearing House that were balanced by checks amounted to $28,484,388,636 92, leaving only $1,125,455,236 68 to be settled by the use of money. The financial machinery of business, though based upon money, is mainly conducted by the employment of its equivalents. The gold currency of the United Kingdom is estimated at about $500,000,000; and yet the business transactions of the city of London, for a single year are placed at some *fifty thousand millions* of dollars. Gold supports the whole as a standard of value, though but a mere fraction of it is done by the use of gold.

RAILROAD BONDS.

We are constantly receiving letters from our correspondents and subscribers asking for information respecting the soundness and validity of various railroad securities now offered for sale in this market. We have confidently recommended the Oswego Midland 7 per cent. gold bonds, now offered by the Messrs. Opdyke. The Kansas Pacific 7 per cent. have met with a rapid sale; less than $500,000, we are informed, now remaining unsold. These bonds we once informed our readers we believed to be good. The Central and Union Pacific 6 per cent. bonds have been advancing very rapidly of late on the Stock Exchange. We understand that the Centrals are now quoted daily on the Frankfort Exchange, and the Messrs. Reuter now give our quotations regularly at the various money centers in Europe. We have always maintained that good railroad bonds were the best securities, after Governments, that investors can place their money in; for the reason that holders know just what they are to receive, and in addition can get their money for their bonds should they desire to realize. Money loaned on bond and mortgage is dependent upon the success of an individual; and, while the bond and mortgage may be good, yet, should the party giving the mortgage meet with difficulty, the holder necessarily experiences difficulty and loss of time in foreclosing. No such trouble exists to the holders of *good* bonds.

Messrs. Tanner & Co., the agents of the St. Louis & St. Joseph R. R. Co., now offer the balance of their 6 per cent. gold loan, amounting to only $250,000 at 87½. We believe the security to be good. We have carefully examined the bond, and find it to be a first mortgage of a million dollars upon a road 72½ miles in length. We are informed that the road is now nearly completed, only about 15 miles yet remaining to be finished. Trains are now regularly running upon that portion of the road finished. These bonds are issued only upon completed road. This is a mortgage of but $13,840 per mile. We think nothing can be safer. The Farmers' Loan & Trust Co. of this city are the trustees for the bondholders. As we have said heretofore, we will receive subscriptions for these or any other bonds advertised in our columns, charging nothing for our services.

MONEY MARKET.

MONEY continues in very abundant supply, and the reserve of our associated banks is now so large that they might with safety increase their loans to the extent of twenty-five millions. But there is no likelihood of their doing so until the spring business shall be fairly opened. The speculations on the Stock Exchange have not been stimulated by the low rates of interest to the extent that might have been expected. The operations in Rock Island Railway shares, which have been on a large scale, were the natural effect of schemes planned a long time ago.

The bank statement of Saturday was again favorable; but it shows that a check has been given to the flow of currency to this center, and it will not be at all surprising if the next statement should present a reversed set of figures, for it is very certain that gold and currency cannot continue to accumulate much longer in the vaults of the Wall Street banks. All other parts of the country would be depleted of their circulating medium if they did.

The weekly average of the Associated Local and National Banks in the Clearing House of this city for the week ending Saturday last, Jan. 29th, compares as follows with the previous week, and with the corresponding week last year:

Increase in loans	$231,518
Increase in specie	1,021,711
Increase in other legal tenders	2,167,725
Decrease in deposits	2,367,060
Decrease in circulation	94,439

	Jan. 31, '68.	*Jan. 29, '70.*	*Jan. 22, '70.*
National Capital	$74,650,000	$77,653,000	$77,653,000
Local Capital	9,945,966	12,948,988	12,939,988
Total Capital	$84,603,616	$85,101,988	$85,104,988
Loans	268,171,109	268,324,571	$269,592,784
Gold and Gold Notes	22,754,823	20,425,714	19,414,052
Other Legal Tenders	5,477,000	25,782,168	24,614,833
Deposits	190,865,442	210,160,913	207,470,853
Circulation	35,712,705	35,806,731	35,901,170
In Sub Treasury	8,079,750	10,661,207	11,762,011

This is a highly satisfactory exhibit for borrowers; but call loans have not fallen below 5 per cent. on Government securities. The rate on mixed collaterals on Monday was 6 to 7 per cent. Commercial paper was in demand at 7 to 8 per cent.

Gold has been very steady, notwithstanding the heavy accumulations in our bank-vaults. The price hardly varied ¼ per cent. on Monday, ranging from 121¼ to 121¾.

Government bonds were not active, some dissatisfaction being felt at the small amount of the Treasury purchases for February.

All sound investment stocks have an upward tendency, and there is reported a good demand from Frankfort and Amsterdam for Central Pacific bonds. The price on Monday was 95.

Railway mortgages are generally strong, Union Pacifics selling at 87¾.

Southern state bonds were in better demand, with the exception of new North Carolinas, which fell off about 2½ per cent., selling down to 24¼. Old North Carolinas were without change, selling at 42. Missouri Sixes sold at 91.

In railway shares there was a very active movement on Monday, particularly in Central and Hudson consolidated stock and certificates. The stock sold at 95¼, and those who are in a position to know what is going on inside predict par for it before long.

The Northwestern shares, particularly the common, are again becoming favorites for an upward movement.

But the stock which attracted most attention was Rock Island. It was rushed up very rapidly to 110¾; but it afterward fell off about 2¾ per cent. The parties controlling Rock Island can do as they please with it; and it is supposed that they will be pleased to run it up to the neighborhood of 125, in spite of the unfavorable impression caused by the secret sale of stock and the action of the Stock Exchange in ruling it off the list of stocks called at the meetings of the Board of Brokers, and prohibiting the Stock and Gold Telegraph Company from including it in their reports of sales.

The action of the Stock Exchange in this matter of the Rock Island Company, must meet the approval of all right-minded men; for, unless some means can be devised to prevent the secret issue of shares and bonds, there will be universal distrust, and capitalists will be afraid to invest in any railway shares or bonds of any kind. The managers of the Rock Island Road, who are among our most respectable business men, have shown a disregard of their responsibilities to the public which cannot be otherwise than damaging to the credit of all descriptions of railway securities. The enormous secret issues of stock by the Erie directors, by which the common stock was increased in the course of a few months from 15,000,000 to 70,000,000, is sufficient to show what might be done if the Stock Exchange did not protect itself by some such stringent action as was had in the case of Rock Island.

At the executive session of the Board of Brokers, on Saturday, Mr. Seymour, one of the members said:

"In this Rock Island affair I consider that it is incumbent on the Board to protect itself by sustaining its rules, thus protecting the interests of each individual member. Secret issues of stocks were calculated to do immense injury; for in buying shares or loaning money on them no dealer knew what fractional portion of a road's capital he was buying or loaning on. In excluding a good stock such as this—Rock Island—the Board is making a sacrifice; but it is required that we should protect ourselves."

The president of the Stock Exchange has requested members to notify him of any companies whose stock was on the list and not registered. The Long Island Railroad Company was the only one reported; but they will probably comply with rule No. 3, otherwise their stock will be stricken from the list.

The Chicago and Northwestern, Han'bal and St. Joseph, and Toledo and Wabash Railroad Companies have notified the Stock Exchange of their intention of issuing bonds and stocks noticed as follows, viz.: Northwest, $730,000 consolidated sinking fund bonds, to replace others of the same amount about maturing; Hannibal and St. Joseph, $1,200,000 convertible bonds; and Wabash, $1,700,000 of new common shares.

The following were the closing prices on Monday afternoon:

United States 10 4's	112⅜
United States 5-20's of 1862	113⅝
United States 5 2-10's of 1867	114
American Gold Coin	121¾
Bills on London, 60 days	108⅜
New Bonds of Tennessee	46⅜
North Carolina Bonds, new	24¼
New York Central and Hudson	94½
N. Y. C. and H. Field Certificates	93⅝
Reading Railroad	93⅞
Chicago and Rock Island	111¾
Northwestern Common	77
Northwestern Pr-ferred	88¾
Pacific Mail Company	87⅝
St. Paul Preferred	80⅜
St. Paul Common	71⅜
Lake Shore	84⅞
Erie	24¾
Ohio and Mississippi	31⅜
New Jersey Central	96⅜

THE BERKSHIRE LIFE INSURANCE COMPANY.

LIFE INSURANCE is progressing in this country with such rapid steps that we watch with special interest and care the *methods of management* of the officers of the different companies, to ascertain which are the *soundest, most prudently conducted, safest for their policy-holders*, and yet giving the *greatest advantages in rates and terms.*

The Berkshire Life Insurance Company, of Pittsfield, Mass., organized and acting under an admirable feature of the Insurance Law of Massachusetts, which provides for the *non-forfeiture of all policies* until the money value of the premium has run out, has always seemed to us to possess inestimable advantages, worthy the closest attention of the public. For instance:

One Annual Payment will keep a policy-holder Insured 2 Years and 3 Days.
Two Annual Payments will keep a policy-holder Insured 4 Years and 12 Days.
Three Annual Payments will keep a policy-holder Insured 6 Years and 27 Days.
Four Annual Payments will keep a policy-holder Insured 8 Years and 45 Days.
Five Annual Payments will keep a policy-holder Insured 10 Years and 66 Days.
Six Annual Payments will keep a policy-holder Insured 12 Years and 41 Days.

In case of an *Endowment* Policy the advantage is still more marked.

A gentleman who took a policy of this nature for $10,000 February 1st, 1866, failed February 1st, 1867, and could make no more payments. With most companies the policy would then have lapsed, and the money then already spent been lost.

But under the special features of the Berkshire Life Insurance Company the money already paid is sufficient to *keep him insured for 7 years and 43 days, instead of 1 year*; and, if he dies within that time, the company are responsible for payment of that sum.

Advantages like these are very great; and when we add that the Berkshire Life Insurance Company is in every respect admirably managed, its funds prudently invested, the interests of the policy-holders carefully protected, while its assets have increased in 2 years from $500,000 to over $1,300,000, it indicates it to be one of the best and safest insurance companies of the day, every way worthy of the highest confidence of our readers.

CHICAGO PARK BONDS.

We congratulate the people of Chicago that the establishment of a park in that enterprising city is an accomplished fact.

It is still further cause of congratulation to them that, even in these *dull* times, their bonds have been so rapidly taken up as an investment, as will be seen by reference to the advertisement of the Commissioners, in another column.

The growth, progress, and wealth of this great Queen City of the West is truly wonderful.

Its population in 1830 was but 70. In October, 1869, it was 305,376. Valuation of its real and personal property in 1840 was $393,457; in 1869 it was $265,012,140.

What city in the world can beat this? We rejoice with that great people that, notwithstanding the truth of the above statement, their *public affairs* have been so administered as to have inspired general confidence among the community.

We are informed by the Commissioners that there are now but $300,000 of the Park Bonds remaining unsold. Here is a safe security offered at advantageous rates.

DRY GOODS.

No important changes have taken place in the dry goods market since our last report; but a very satisfactory state of feeling is gradually developed, which indicates a lively spring business. Prices are generally firm, and in some cases there has been a small advance, while the volume of purchases from first hands has considerably increased. It is very gratifying to learn, too, that the merchants at the West are generally paying up now, and it is pretty generally conceded that the harvest is much brighter than the same earlier part of the month. In domestic cottons there is a marked improvement in the demand, with a naturally upward tendency of the market. The demand for seasonable woolens is also better.

There has been a rather sharper demand for unbleached shirtings and sheetings, and prices of certain makes have advanced half a cent a yard. The manufacturers appear to be confident of higher prices as the season advances; but they are willing, though not anxious, to sell at the current rates. Amoskeag A and Stark standards are held at 16 cents; Indian Head, 16; St. Lawrence, O., 15½; Medford, 15; Laurel H. 14½.

There is more movement in bleached shirtings and sheetings, and prices may be reported firmer, without any actual advance; but higher rates are anticipated by the large holders, and they will probably not be disappointed. New York Mills are sold at 22½ cts., 4-4 Utica fine nonpareils 21 cts., 4-4 Lonsdale Cambric Muslin 24 cts., 4-4 Lonsdale 17 cts.

Printing cloths are without much activity. There is but little disposition shown to make speculative purchases, and the printers are not buying beyond their present needs. 64 square staudard quality sell at about 8 cts.

As the season advances the sales of prints are considerably increased and prices are firmer. There is a good stock of new spring styles offering, and many of them have proved very attractive and satisfactory to the trade. There is no department of domestic manufacture in which a greater degree of improvement has been manifested than in prints. Some of our leading jobbers are offering the lower grades of prints at exceedingly cheap rates, which approximate the prices current before the war. Such prices may attract customers; but we fear that they do not afford a margin for profit, except to the retailer.

Cambrics are in better demand for the best makes; but there is no change to be quoted in the inferior grades, which are dull.

Silesias begin to feel the benefit of the increased purchases made by clothiers. Sales are larger, but prices are unaltered.

There is a much better demand for choice styles of ginghams, and prices are firmer, but without being higher. The lower grades are neglected. Manufacturers' agents ask 15 cents for Lancashires, 16 cents for Glasgows, and 17 cents for Lancaster and Everitts.

Printed lawns and percales are now in better demand, and the offerings by agents are unusually attractive. Prices vary very widely, according to quality.

Woolen goods adapted to the season are more inquired for, particularly black cloths; but there is no quotable change to make note of.

Foreign goods are becoming more active, but no marked change in prices has been noticed. The importers complain of a general slackness of trade; but they are very confident of an improving demand henceforth. The importations have begun to increase in amount; but no considerable sales have yet been made by auction, except of linens for coatings. The clothing manufacturers are the principal purchasers at present of goods of that class. Most of the foreign fabrics now coming into the market are dress goods, fine muslins, and light woolens. The silk fabrics are very small compared with the fall importations.

GENERAL MARKET REPORT.

[A Table of Quotations will be found in another column.]

BREADSTUFFS.—The past week our market has been characterized by a degree of activity. Shipping grades have been in demand. These have ruled comparatively firm, less plenty, and State Extras have sold to some extent to arrive at an early day. The medium grades have been difficult of sale, and large lots could only be disposed of by submitting to lower figures. Family grades have been in more general demand, and standard brands have in some instances commanded higher prices, and we find our stock of these is reduced. No. 2 and Superfine are less plenty; and, with a better local and Provincial den and, have improved, and close quite firm. Unsound Extras have been in good demand, are not plenty, and have sold well at rather higher figures. The arrivals have exceeded the general expectation, as most of the mills in the interior, as it is well known, are idle; but the material decline in railway freights has induced freer shipments, and their stocks are reduced. The current prices at the West leave no margin for shipment to the seaboard, and there is some encouragement to hold. The liberal stocks held by the principal ports of Great Britain, and the large supplies known to be *en transitu* for those ports, serve to check any speculative inclination. At the close the market is dull, and most grades are lower. Our Wheat market has been rather quiet the past week, and prices have fluctuated. At the close prices show a decline of 1@2 cts. per bushel, though the market is fairly active. The exports of the week have been 200,484 bushels, against 277,552 bushels for the corresponding week last year. The major part of our stock we find is Spring; hence holders of Winter are not inclined to press it on the market, and at the current low prices it is more salable for export. Barley has been only in moderate demand; prices generally, have had a downward tendency. Oats early in the week were dull and depressed, under liberal receipts; but later they became scarce and advanced. Indian Corn has declined and ruled dull, closing heavy.

COTTON.—The market has again been considerably agitated over the question of probable receipts; and at times the demand was very sharp from all quarters, with a decided strengthening up on values. The least intimation, however, of an increase of the supply coming to hand at the Southern ports has served to check the eagerness of buyers, and there has throughout been a sufficient quantity of stock offering to meet all demands; though a few shippers, not altogether pleased with the assortment here, have taken a considerable quantity of stock in transit. For future delivery the movement has been heavy at fluctuating rates, with a weak feeling at the close, and sales on basis of Low Middling at 24¾ cts. for February, 25¼ cts. for March, 25¼ cts. for April, and 25¾ cts. for May. The general market closes very quiet at 25½ cts. for Middling Uplands, and 24¾ cts. for Low Middlings.

COFFEE.—Brazil grades have met with a good steady outlet on a jobbing demand; and, with the stock prevented from assuming large proportions, importers and holders generally continue firm on all grades. The assortment is fair, and all calls are met without much difficulty. Java has sold moderately at irregular figures. West India styles fairly active, but slightly easier. We quote in coin as follows: Rio, in bond, 9¾@11½ cts. for fair to good cargoes; do., duty paid, 13¾@17¾ cts.; Java, 20@21 cts.; Maracaibo, 17¼@20 cts.; Laguayra, 17@18½ cts.; and Ceylon, 17¼@19¼ cts.

PROVISIONS.—The market for Hog products has been subject to a number of sharp fluctuations during the week under review, and on nearly all goods values show some variation. Shippers have handled considerable quantities of Bacon and Lard at higher rates, though the movement on the latter article shows evidences of being more of a speculative nature than an actual demand for export; but the call for consumption, if anything, has fallen off, and most goods adapted to the home trade are lower. For future delivery the desire to sell has in a few cases been very strongly developed, the continued arrivals of extra heavy Hogs at the West having a depressing influence and inducing the withdrawal of a large number of buyers. Mess Pork has sold very well in a jobbing way, and a few wholesale parcels have changed hands at generally lower rates, though the market has not been abundantly supplied with available stock, most owners holding to meet short contracts. Prime Mess moderately active for export. The close is dull and heavy at $25 75@$27 for cash and regular for Mess, and $27@$27 25 in a jobbing way; $26 50@$26 75 for Thin and Medium Mess, and $24@$24 50 for Prime Mess. For future delivery a heavy decline in Mess took place, from which there was a slight recovery; but at the close the feeling is again flat at $26 50 for February and $26 75 for March. Beef continues in good retail demand; and, with the desirable supplies somewhat reduced, prices are easily sustained. We quote at 10@$14 for Plain Mess, and $13@17 for Extra Mess. Tierce Beef moderately active and quite steady for the good brands, which are becoming scarce. We quote at $25@$27 for Prime Mess, and $28@$30 for India Mess. Beef Hams continue to be freely offered; and, with no increasing stock, prices are again lower, closing at $38@$39 for Southern, and $39@$32 for Western. Cut Meats have sold only in retail parcels as wanted for immediate use by the regular trade, at about former rates. We quote at 11@12 cts. for Pickled Shoulders, and 15@15½ cts. for do. Hams. Bacon has continued in very good demand, but in sympathy with the Western markets; prices are lower and somewhat unsettled. We quote at 13@13¼ cts. for Cumberlands, and 14½@15 for Short Rib. Dressed Hogs close steady at 11½@12 for Western, and 12¾@13 for City. Lard has fluctuated considerably and ¾ ct. above our last figures in some cases obtained; but sellers did not retain the advantage, as the majority of buyers withdrew at the first intimation of an advance. The close is heavy and very dull at 15½@15¾ cts. for No. 1, 16@16¼ cts. for City, 16¼@16¾ cts. for Western Steam, and 17@17½ cts. for Kettle Rendered. For future delivery sales were made at 17¾ cts., and there has since been a sharp decline, the close showing free sellers at 16¾ cts. for March and 16¼ cts. for February.

RICE.—Nothing selling except small job lots of Carolina; and prices heavy at 6@6¾ cts. for Inferior to Good, and 6¾@7 cts. for Prime and Choice. Large lines could be bought easier. Rangoon in bond worth 3@3¾ cts., gold.

SUGARS.—The market has continued in a dull and unsettled condition, amounting to almost complete demoralization; the feeling further intensified by the agitation of the reduced tariff question, and a proposition to revise the standards of quality and adopt an American system of grading for Raws. All classes of operations are suspended for business, except through actual necessity, and prices are very uncertain, though the advantage is entirely in favor of buyers. The quotations continue to increase quite liberally. We quote nominally at 9¾@10¾ cts. for Fair to Good Refining; 10¾@11¾ cts. for Prime to Good Grocery; and 11¾ cts. for No. 12 Box Dutch Standard, with wet and heavy new crop to be had at still lower figures. Refined in limited demand and lower, closing heavy at 14¼@14½ cts. for Powdered, Granulated, and Crushed; and 13@13¾ cts. for White "A."

POSTSCRIPT.

LATEST DRY GOODS QUOTATIONS.

IMPORTANT TO EVERY MERCHANT IN THE UNITED STATES.

MONDAY EVENING, Jan. 31, 1870.

THE following are the wholesale net cash prices of all the leading styles of Domestic Dry Goods sold in the New York market. It is confidently stated that this weekly information, specially reported to THE INDEPENDENT (and more correct than to any other newspaper in the city), is worth, to every dry goods merchant, ten times the subscription price of the paper.

PRINTS.

Merrimack, W	12½	Wamsutta	9
Merrimack, P	12½	Wampanoag	11
Cocheco, L	11	Arnold	10
Simpson	11½	Hamilton	9½
Pacific	12½	Richmond	12½
American	11	Gloucester	11½
Reliance	12½	Mourning	12½
Allens	12	Lancaster	11½
Manchester	11½	Oriental	11½

GINGHAMS.

Lancaster	17	Roanoke	12½
Berkshire	16	Glasgow	16

BROWN SHEETINGS.

Amoskeag, A	14	Pepperell, E	16
Lawrence, C	13½	" F	15

[FEB. 3, 1870.

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THE CELEBRATED
RAND, DOUBLE WARP.

MARK.

Stationers' Hall, and Patented at Washington,
ry year ago, and they are going to the ... Consumer such genuine
ion in large quantities for our coming Spring Trade. They have been in
and TENTUAL, and USEFUL make them
ANY ALPACA IN THIS COUNTRY.
nearly every steamer. We shall be pleased to fill any orders entrusted

odwin, Walker & Co
359 BROADWAY AND 71 FRANKLIN ST.

IRE MUTUAL
URANCE COMPANY,
OF NEW YORK,
e 139 Broadway,
THE LAWS OF THE STATE OF NEW YORK.
$100,000
nt of Insurance of the State of New York as Special Secu-

Criterion of Excellence.
ccess without a parallel in the history of Life Insurance.
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business ever done by any Company in the world.
D WHY NOT?
FEATURES, the most favorable to the insured and unexcelled by
s ABSOLUTELY NON-FORFEITABLE from the payment of the
TABLE after two annual payments.
FOR usual causes, and ABSOLUTELY INCONTESTABLE after
AVEL and RESIDENCE permitted, and NO PERMITS REQUIRED.
ued to the Insured, if desired, and NO NOTES REQUIRED.
EST on Loans or deferred Premiums, and no increase of annual
the surplus being returned to the Policy-holders Equitably,
may have contributed thereto.
ANY CONDUCTED UPON THE MUTUAL PLAN.

NONFORFEITURE PLAN OF THE "EMPIRE."
dinary Whole-life Policy.
will continue the policy in force 2 years and 3 days.
" " 4 " 12 "
" " 6 " 27 "
" " 8 " 46 "
" " 10 " 56 "
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TS WANTED IN ALL PARTS OF THE COUNTRY.
HOME OFFICE, 139 BROADWAY.
OFFICERS:
N SCRIBNER, President.
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edical Exam. SIDNEY W. CROFUT, Secretary.
T CLAPP, Superintendent Agencies.

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BUCHAN'S
Carbolic Soaps.
PATENTED.
LAUNDRY,
TOILET,
MEDICINAL,
DISINFECTING.
Laundry Soap.
The increased effectiveness of this Soap makes it actually a cheaper article than the ordinary family soaps, and is invaluable to every family on account of its great Disinfecting properties. Bedding and Clothing used by the sick suffering from the most infectious diseases—as small-pox, virulent fevers, etc.—are completely disinfected.
Toilet Soaps.
They are to a great degree preventive of infectious diseases; and their use in the nursery should be universal. They are valuable in all cutaneous affections; prevent scalding, chafing, and sore-head in infants. For chapped hands they are specially commended.
Medicinal Soap.
This Soap is specially adapted for Physicians' use, and contains 25 per cent. of pure acid.
Disinfecting Soap.
For washing Horses, Cattle, Pigs, Does, etc. It will positively destroy all insect life on Cattle, and cure mange, scratches, and sores of all kinds.
The following are selected from many testimonials:
Messrs. BOWMAN & BLEWETT, Your Carbolic Laundry and Toilet Soaps have had a faithful test by daily use in my family for the past two years. They have decidedly given in favor, and during the past year they have taken the place of our old favorites. Very respectfully, CHARLES A. SEELY.
26 Pine street, Oct. 21, 1869.
New York, Dec. 1, 1869.
Messrs. BOWMAN & BLEWETT, Gentlemen:—Having used your Carbolic Laundry Soap in our Laundry for the past two months, and finding its cleansing properties far superior to any soap we have ever used, we take the very greatest pleasure in recommending it to every laundry and family in the country. Our goods are whiter by far, more easily and thoroughly cleansed from every stain, grease spots, etc., and this too with no per cent. loss in weight, and our premises are kept sweet and clean by its use.
Yours respectfully, A. ARCH BROWNE.
Pamphlets furnished on application.
BOWMAN & BLEWETT, Sole Agents, 52 Barclay Street, N. Y.
REMOVAL.
ARCHER & PANCOAST
Manufacturing Co.
Manufactory and Warerooms
Nos. 70, 72, & 74 Wooster St.,
(BETWEEN BROOME AND SPRING STREETS),
NEW YORK,
where will be found a very extensive assortment of
CAS FIXTURES,
of every variety and pattern, artistic in design and superior in finish,
AT LOW PRICES.
Careful attention given to the furnishing of CHURCHES, PUBLIC BUILDINGS, AND PRIVATE RESIDENCES.
Designs for Special Purposes submitted on Short Notice.
N. B.—The Broadway and University Place cars pass our door, going down town.
WATCHES
manufactured by the
UNITED STATES WATCH CO.,
and our
IMPROVED KEY PLATE LEVER WATCHES,
are all warranted by special certificate. Call or send for our price-list. Goods sent to all parts of the country. C. O. D.
C. A. STEVENS & CO.,
Union Square, New York.
PERFORATED
BUCKSKIN UNDERGARMENTS
FOR
LADIES AND GENTLEMEN.

The greatest preserver of health ever offered to the public as a
CURE AND PREVENTIVE
OF
RHEUMATISM
and the many ills caused by colds, etc. First Premium and Medal at Amerfest Exhibition, Paris.
Every pair warranted.
Price per pair, Gents' $16, Ladies' $12; Chest and Back Protector $6.
PATENTED BY H. E. SMITH.
Manufactured and Sold by
ANDRUS BROS. & ADAMS,
55 and 61 (American Express Building) Hudson Street, N. Y.
J. B. & W. W. CORNELL,
Plain and Ornamental
IRON WORKS,
Nos. 155 to 163 CENTER ST., N. Y.
Manufacturers of all kinds of IRON WORK for BUILDINGS.
JUST OUT.
CHERRY PECTORAL TROCHES.
To cure Colds, Sore Throats, Influenza, and Bronchitis. None as good—none as pleasant.
Sold by RUBIFON, 10 Astor House, cor Barclay-st.
"USE THE AVERILL CHEMICAL PAINT." Cost less than pure lead and oil and wears twice as long. For sale by BEELEY & STEVENS, 55 Maiden Lane, N. Y.

The Independent.

The Hebrew Pastorals.

BY EDMUND CLARENCE STEDMAN.

IDYL II.

THE EXPULSION OF HAGAR.

I.—SARAH'S SCORN OF LAUGHTER.

Now, when the storm of fire and death from Heaven
Smote in one night the cities where Lot dwelt,
And Abraham at morn beheld the smoke,
As from a furnace, over all that plain,
The prophet cried, "O, let us journey hence,
Beyond this desolation and the hills
That look upon the vengeance of the Lord!"
So broke his camp in Mamré, and therefrom
Went toward the South, and found a resting-place
And fruitful pasturage, and sank his wells,
Upon the borders of the wilderness,
In Gerar, near to Kadesh and to Shur;
And with that country's chief, Abimelech,
Made league, and many days sojourned in peace.

And there in Gerar, as the Lord had said,
Within the year He visited that house,
And unto Abraham in hoary age
Sarah, his own wife Sarah, bare a son.
Then, while the vapor of his trouble fled
Like mist before the brightness of the morn,
On the eighth day he solemnized that rite
Which bound the covenant; and named the child,
Calling him Isaac, LAUGHTER. So God bade,
When Abraham laughed, and Sarah thought:
"Shall I
Bear children yet!" and laughed within herself,
Nor thought to laugh again for very joy
And see her fount renewed, as when a brook
Laughs, gladdened by the early winter rain.
Now with delight of motherhood, and pride
Of a great emeer's wife, she nursed the child
And fondled him, and brought her maidens round
To see her gracious and her princely boy.
"Ay, let me laugh!" she sang. "A mother's mouth
Is filled with laughter, and her heart with song!"

"Laugh, little child! Thy mother's mouth is filled
With laughter, and her lips and tongue with song.
The Lord, the Lord hath made me laugh indeed!
We are like them that dream. Laugh, little babe!
Laugh, little child, the child of mine old age.

"'Lo,' said mine enemy, 'her hair is white
As almond-blossoms in the dying year!'
Yea, like the almond-tree, my fruit I bear
Even while the flowers are white upon the bough.
Laugh, little child, my blossom and my fruit!

"Thou, too, shalt be as fruitful as the vines
On Mamré's hills: like theirs shall be thy yield.
In thee shall all the nations yet be blessed;
Kings and the sons of kings shall come of thee.
Laugh, little prince, my prince and Abraham's heir!

"It shall be sung by minstrels of thy race:
'Lo, children are an heritage of the Lord,
The fruitage of the womb his recompense.
They are like arrows of a mighty man!'
Laugh, little child! The Lord hath heard my prayer.

"Sing, O thou barren, thou that didst not bear!
Break forth into a song and cry aloud!
Thou, that wast desolate, rejoice! thy foe
Shall weep: the Lord hath taken away thy shame.
Laugh, little babe! the child of my desire!"

II.—DISINHERITANCE.

So Isaac grew, and Sarah gave him suck
Until the Feast of Weaning which they made,
A kingly feast that day the child was weaned.
Thereto the country's chief, Abimelech,
Repaired with Phicol, captain of his host,
And kinsmen high in rank. And Abraham
Gathered his bondmen and his servant-men,
Bought of the stranger or in his own house born;
While that of worth which should befall his heir,
Sooth, was all around—silver and gold,
Flocks, camels, herds, the wealth that proved him great.
Then, after solemn rite of sacrifice
At the high altar builded to the Lord,
Came feasting, in the oval of the camp,
On flesh of kids and calves, with savory herbs,
Cakes, dates, and grapes in clusters from the hills,
Butter and honey, milk in carven bowls,
And bowls of wine sweet from the misty vats.
The noise of singing rose, and beat of hands,
And the whole house was joyousness and praise.

But Ishmael, now reached his sixteenth year,
A sinewy stripling, lithe and brown of limb,
Fleet as the roe he hunted on the hills—
Ishmael, pride and pest of all the camp,
Wanton, yet true, and swift to love or hate—
In whom the South and East of mother and sire
Looked out by turns from black and restless eyes
Under his forehead's tangle—Ishmael,
The heir till now, and now the heir no more,
Shunned the long feast, and kept aloof, beside
His mother's tent; and, with the lads he led,
Made bitter mockery of the festival.
"Sir Baby, yet in arms," he said, "for whom
A stint of mother's milk has served till now,
Now it must have a feast! Yet Ishmael
Never had feast but what his arrows earned."
And Sarah heard this one discordant note,
Which harsher than a raven's croaking seemed,
So that she moved in anger toward the boy;
But Hagar came between and cast her robe
About him: and the mothers each at each
Glared, as when night and morning, at the brink,
Are face to face, and storm is in the sky.

But Sarah made to Abraham, and said:
"I have been over-patient all these years!
Cast out this woman and her mocking son,
For no bondwoman's son shall be an heir
With mine own son, with Isaac!"

But her speech
Was gall to Abraham, within whose heart
The wont of years had made the first-born dear.
The thing was very grievous in his eyes,
For his son's sake.

Yet that night, in a dream,
God said to him: "Let it not give thee grief
Because of Hagar and the lad thy son.
In all thy wife hath said, obey her voice!
Henceforth in Isaac shall thy seed be called.
But I will make a nation, none the less,
Of Ishmael, because he is thy seed."

And Abraham, the chosen friend of God,
Arose and worshiped in the earliest dawn
And summoned to him Hagar from her tent,
With Ishmael, and to the twain he said:
"We part; the Lord hath willed it; ye must go.
It is not of my will, but of the Lord's!
Two heirs may not abide within the house.
Not of myself, for I have wept for thee,
Hagar, and for my first-born, fearless son,
For Ishmael! Farewell, my boy, and be
Thy mother's staff!" And with the word he placed
A skin, new filled with water to the neck,
On Hagar's shoulder, and gave the woman bread,
Hiding his face from her, and said: "Depart
Whither thou mayest! God will guide thy steps!"

Thereat the dark Egyptian spake no word,
Nor raised her piteous eyes to Abraham,
To melt his purpose down; but proudly turned,
As if the desert were less sudden cruel,
And clutched her boy; and, even as she went,
Turned yet again, and at the patriarch's feet
Fell, clinging by his knees; then brake away,
And down the circuit of the risen camp.

But swiftly, as the dolorous exiles passed,
A rumor spread from tent to tent, and reached
The wells where shepherds and the herdmen drew
Water at sunrise for the flocks and herds;
And—for the boy and bond-woman were loved,
As being of their caste, by all the house
Of Abraham—a murmur of pity ran
From mouth to mouth; as when a morning gale
Soughs in the forest, touching tree and tree.
The women, from the doorways of their tents,
Sobbed out farewell to Hagar; and the lads,
Whom Ishmael had led in sport and spoil,
Shouted farewell to Ishmael; and, despite
An awe of Abraham, some would have gone
To speak them going; but Hagar waved them back,
And held the lad more close to her, and set
Her footsteps South, toward Egypt, her own land;
So passed; and followed her the long farewell.

Once, at the summit of a sheep-grazed hill,
She paused, to look her last upon the camp
In Gerar—and saw before her master's tent
The figure of a stately woman stand,
Within whose arms a babe was held aloft.
And Hagar knew the visage of her foe,
Inexorable, gazing on her path;
Nor longer stayed, but said to Ishmael,
"The Chaldee wife has conquered. Let us go!"

III.—HAGAR'S CRY OF THIRST.

Sand, barren sand, and no cool shadow of rock,
Between the chalky ridges in the North
And the red haze that wrapped the further waste
Of Paran, even to the western sea.
Hither the mother and the boy had come
Beyond the pasturage and tents of men.
And now no longer from the shriveled bush
The partridge whirred, nor any swift gazelle
Leapt the hot sands; only, upon the stones,
Red, wide-mouth lizards drank the fiery air.
Now, too, the water in the skin was gone,
And vainly Hagar sought a living spring
To quench their thirst; not even a ghurkud bore
Its berry amid the desert furze and thorn.

Whither her pathless steps and wandering
Might lead, the woman knew not; still she set
Her face toward Egypt, toward her own land.

And all the strength of Ishmael's young limbs
Had failed him; yet a mother's mighty love
Gave Hagar life to bear him up; till now
His eyes were glazed, and from his dry lips came
A husky whisper: "Mother, I die! I die!"
Beneath a shrub of retem, the wild-broom,
She cast him, saying: "Let me not see him die!"
And far away, a bow-shot as it were,
Over against the lad his mother sat,
Athirst, and lifted up her voice and wept:

"O the dear land and river of my youth!
The plenteous stream of Egypt, mine own land;
The reedy shallows where we dipped our jars;
The broad, deep-flowing river! O the Nile!

"O cruel wilderness, and crueler thirst!
Most cruel of all, the evil hearts of men,
To love, and then to scorn, and drive us forth!
O sweet, cool wells of Hebron! O the Nile!

"Yet, Abraham, will thou not save thy son?
O God of Abraham, we die of thirst!
O the great river where we drank our fill
In mine own land, in Egypt! O the Nile!"

So from the desert rose a woman's wail
To Heaven, and the death-cry of her child.
But lo! the listening Angel of the Lord
Called to her out of Heaven: "What aileth thee,
Hagar? Fear not! for God hath heard the lad
Arise, and lift him up, and in thy hand
Sustain him. He shall yet become a tribe."
And, at the instant, God unsealed her eyes,
And therewithal she saw a low, green place,
Where birds of Sinai fluttered. There she found
A living spring, and gave the lad to drink.

From that day forward God was with the lad,
Who grew, and made the wilderness his home;
And learned to ride, to shoot the bow, to spear
No lie, to fear no danger; and in time
His mother took him an Egyptian wife.
Thence sprung the Ishmaelites, the desert race.

LETTER FROM HENRY WARD BEECHER.

JANUARY 28th, 1870.

H. C. BOWEN:

Dear Sir:—While I am under contract obligations to Messrs. J. B. Ford & Co. to furnish the only reports of my sermons authorized and revised by me, and for whose sentiments I am willing to be held responsible, yet this has never been construed by them nor by me as against the right of newspapers to send their own reporters to Plymouth church, and to make reports or abstracts. Any newspaper that desires to give circulation to religious truth is welcome to help itself; and I am sure that THE INDEPENDENT is abundantly welcome to all the liberty of reporting enjoyed by any other newspaper. If any impression to the contrary has gained currency, I hope that this frank avowal will set the matter at rest. I am truly yours,

HENRY WARD BEECHER.

Lecture-Room Talk.

BY HENRY WARD BEECHER.

A PLYMOUTH CHURCH INTROSPECT.

FRIDAY EVENING, JANUARY 28TH, 1870.

THE increased attendance, overflowing the large lecture-room, inspired the pastor to take a view of the true character and work of the church. He said: No one can read the provision made by God for the education of the Jewish household and church without being struck with the use which is made of their own history. They were ordered to repeat the principal events of their captivity, rescue, and sojourn in the wilderness, their triumphant march out, and their entrance into the promised land, and of all the ordinances God gave them, and of all the interferences he interposed in their behalf, that they should tell them to their children, with the injunction for them to tell it to their children. Rising up or sitting down, going out or coming in, they are still to recite the wondrous work God wrought in their history. But there was very much in this work to humble them. "It is God that wrought these things, not yourselves." "Not because of ye, but for mine own name's sake and glory, saith the Lord."

Although I have occasionally made glimpses into our past history on occasions, and used abundantly our own personal history, it seems to me that to-night I may make a little larger use of it. If life is spared two years from October, I shall hope some one will suggest a quarter-century celebration of this church, so that we can have a good time together. If that idea should be suggested, I have no doubt I would fall in with it readily. On such an occasion there should be some more formal detail of statistical history. But there are some things we never can go into. There are many things about this church that can't be known, because we have a large company beyond the flood, with whom we are in actual sympathy, and who have borne with them their history of God's dealings with them as a part of this church that we cannot recall. There is a large influx of members who don't know the fathers. Now, if you ask what the church is from the newspapers, you won't know exactly what to think. Even so decorous a paper as the *N. Y. Times*, within a few weeks, in allusion to the renting of the pews, spoke of this church as

"MR. BEECHER'S OPERA HOUSE."

That was of a piece with the original idea that ten thousand people have ten thousand times called this a theater. There are persons all over the country who have the impression. I don't doubt, if it were told in Texas, or nearer home, that I am accustomed to throw a somersault four or five times during each service, that they would believe it. Hundreds of thousands of people think that Plymouth Church is kept up by a series of buffooneries or rhetorical fantastic contrivances. I have seen good men come here, and be disappointed at not seeing anything improper. It happened to be so on a single Sunday when they were here. [Laughter.] Now you are witnesses that, whatever may have been the external history of this church; whatever may have been the relation of it to great public topics; whatever testimony it has raised, and power it has exercised; after all, you are witnesses—many of you from the very beginning—that these things have never constituted any very considerable part of this church life. The life of the church has been in the Holy Spirit resting upon the hearts and consciences of its members. It has been the preaching of the Gospel—the preaching of Christ and Him crucified. It has been this simple work here which has identified this church with the Church of the Ages. It has been the wisdom and the power of God that has given me the power of this church. It has not been a one-man power, nor derived from external excitement. It has been the simple story again of the cross borne in yore. It has been this inward power on the conscience and the heart—the word that you have taken home to the sick-room, to the perplexities of your household, that has made your poverty easier, your crosses lighter, and your hopes spring up in desolate places. It has been Christ, after all, that has given the power of this church. That I know, and multitudes of you know and bear witness to.

A RETROSPECT.

Let me go back. I remember well, when I was first called, I came with a silken noose about my neck, though I did not know it. I was invited to speak at an anniversary meeting in New York. It was something then to speak at an anniversary meeting. I was a Western man, and had supposed I was to labor in the West. My father had brought up his boys as though they had no other course than to be preachers. It did not seem possible for me to be anything else; so, when the time came to preach, I began to preach, as a bird sings when the time comes. I labored in the West more than ten years. My heart was there; it is largely there still. But when I came on to speak to the Home Missionary Society, I had not the least idea there had been a plan laid. I was in some sense a candidate, too; or found that out afterward. I came on, and was present at the dedication of this church. It was dedicated in January, 1847. I received a call very soon, which I didn't expect to accept; but in September and October, sickness had made such inroads in my family I was led to think I had better remain, so I came in October. I remember as well as though it was yesterday the spirit and feeling I had in coming here. I came out of a revival among my own people, and came to a revival here. I came with everybody saying to me: "You are going where the probability is you will be spoiled in a few years. You are going to leave the West, and going to a crowded city, where you will be puffed up; and it won't be many years before your light will be hid under a bushel." And they talked so that I once turned on one and asked him if there was not such a thing as the grace of God. I expected to do my Master's work in New York and Brooklyn, and to always keep in it. I went to work with that feeling in my soul—simply the conversion of men; I had no idea of what was going to come. I had no plans. I never dreamed that Plymouth Church was going to be any particular thing. I was quite content it should never be heard of, so that the work of God might prosper. I had no other ambition than that, and to give the church that start in sympathy with men's souls, and to make it a working church for the salvation of men. That was my first, my second, my third thought. Year by year the church grew in that spirit. That spirit has been in it ever since. Now it would be affectation not to know that Plymouth Church is known and loved in all the Christian world and among the islands of the sea. The light God has kindled here has shone out among the heathen. Italy, Spain, and other places know us. A most interesting fact came to my knowledge a day or two ago. A Roman priest, who had been converted to Protestantism, told me that in Rome he went into a bookstore, where he found a book made up largely from my sermons, translated into Italian and addressed to the faithful of the Romish Church as "aids to devotion." It would not do to know who was the author. Leaving out the name, it was considered good enough preaching for even the old Church of Rome. I am satisfied to have my name thus unknown. It is testimony of the catholicity and universality of the spirit of Christ when you take away the names and the boundaries of prejudice, and show that which is good Gospel here is good Gospel everywhere—even under the pontifical tiara.

PERSONAL.

Mr. Beecher then took up the manual, and referred to the church, and made personal allusions to all of them in their history. Some are alive; some are not. More extended allusions were made to the two who were then present, and the principal ones in organizing the church.

Mr. Howard was the man that first thought of buying this property for the church. Dr. Cox's parish were building their new church in Henry street. It came to their mind to buy this, and see what would come of it, or do nothing with it.

Mr. Bowen, who is here to-night, will remember the early scenes. Those two received me here, and we three have ever gone shoulder to shoulder and heart to heart here. It was not a small thing to start a church in Brooklyn at that time. There was no wealth of any consequence in the congregation. I can say that, if it had not been for the courage and singular executive ability which Mr. Bowen then and has always shown, I do not know that we could have built up this church. At any rate, the church for many years owed to him an unpayable debt for his fidelity and continued executive efficiency and skill in his management of the affairs of the church.

This little band has increased to-day by more than nineteen hundred members, and during the whole period of the church has had over five thousand. I feel that there is not one of you to whom I cannot, before God, open my heart and say: "I love you; here it is, look for yourself. There is nothing there but the love for you that Christ feels for me." I don't now think of any man on earth for whom I have any feeling that would not be acceptable to my dear Lord and Master. I look back with gratitude and wonder to think how I have been kept, and how you have been kept, considering a nature like mine. I suppose you think, because I am prudent, I have no feeling; because I never flare up, I have no feeling. [Smiles.] I am by nature very strong in temper, very strong in will, quick and fiery, prone to go off; but soon sorry for it—much more sorry for it than I say. When I think how many afflictions we have gone over, how many influences there have been in the church and out of it, I cannot help thinking that God has carried me in the hollow of his hand. He has been pleased to throw around me his own arm; and I can say to-night, "By the grace of God I am what I am" in the midst of you. How many tendencies of the age there have been to switch us off. I hold out the same Jesus Christ and the nature of God. Salvation by the Christ I hold on to with the same grasp amid all the temptations and conflicts of this great city. "By the grace of God I am what I am." When I look upon how many things might have distracted us, I say it is by the mercy of the Lord Jesus Christ we have never had to convene a church meeting to settle a quarrel; we have never had a party nor a clique to make trouble. Although there have been some little unadjusted difficulties, yet the church has been the abode of peace, and never split up at the times when there existed the most inflammatory questions. The great fiscal prosperity of later days does not make the church secular. I do not think it is worldly-minded. I think God has kept the church spiritual inside of its prosperity.

The church is doing more in the mission cause, the Bible class, and in beneficent institutions than ever. So in all our work and labors together, in all our success, we can say, "Thus far the Lord hath led us." Here we can give thanks for the past. Now rise up before me that flock of doves flown out of our nest here—our little children—and gone before us. Dear brethren, my heart draws near the Kingdom to-night. The retrospect of the past is more than lip can tell. Let us join in thanks for the past; so that, when we are gone, and others are in the places that will know us no more forever, they will be a bright shining light to illustrate the goodness of God's grace.

THE TWELVE APOSTLES OF HERESY.

BOSTON, Jan. 20th, 1870.

TO THE EDITOR OF THE INDEPENDENT:

AFTER remarking that Colonel Higginson's age is but 46, and not two or three years older, as I had supposed, I will go on to speak of his friend,

DAVID A. WASSON.

This gentleman is a native of the coast of Maine, and has all his life been familiar with the sea, and those that go down to it in ships. He is a good sailor and skipper, and has been known to bring a vessel into port when he was a passenger with an unseaworthy captain. With all this, he is by no means rugged or athletic; but a great invalid, who for many years has been a stranger to the rude health of his childhood. He is, perhaps, fifty years old; and not, I believe, a college-bred man. He studied theology at the Bangor Seminary, and was settled as colleague of an old Congregationalist doctor of divinity in Bradford, near Newburyport. His parish soon became a separate town, called Groveland. And his church at the end of his first year—say about 1832—divided on the question of his theological soundness; and he continued to preach for some years longer to an independent congregation there, his followers buying a Methodist church for the purpose. Gradually he became an advanced Rationalist; and, coming forth from his retirement at Groveland, where Whittier and Higginson and a few clergymen and lecturers who went there to speak were his chief acquaintances, he was admitted to the Boston circle of radicals about 1853. There he met Parker, Emerson, Phillips, Garrison, George Stearns, and the coterie of good women of their acquaintance. About this time his health broke down, and he left his parish. Afterward he preached for a while in Worcester, and lived there longer; then went to England for a health-voyage, and again to the Levant; took a house in Concord, and was a neighbor of Emerson, Alcott, and Thoreau for a year or two; then preached for a year to Theodore Parker's congregation; and finally set up his household gods at West Medford, six or seven miles from Boston, where he has lived for the last three years, and for the greater part of that time has been an inspector in the Boston custom-house. During his dozen years of invalidism and wandering he cultivated literature and philosophy assiduously, and wrote several of his remarkable essays for the *Atlantic*, the *Christian Examiner*, and other periodicals, developing a style of thought and expression which places him among the first of American essayists. He has also written fine poems, a few of which have been printed. Of late he inclines to political writings, and is disposed to take a sad view of our institutions and tendencies, particularly in regard to the suffrage.

Mr. Wasson is rather an essayist and critic than a preacher or popular speaker, and does not magnetize his audience into sympathy with his mood. He discriminates, and refines, and abounds in suggestive thought; but he neither condenses into epigrams like Emerson, nor flowers into eloquence like Phillips. He is of middle hight, handsome and genial of countenance, with a sweet voice and a manner somewhat affected and lingering, not to say drawling. He has long ceased to preach, but often lectures; and is generally present at the Radical Club, where he takes part in the discussions.

WILLIAM HENRY CHANNING

is older than most people would suppose, and graduated as long ago as 1829, in the same class at Cambridge with Judge Curtis and Prof. Peirce and James Freeman Clarke, and Dr. Holmes. He is sixty years old, or near that; is a nephew of the great Dr. Channing, whose life he has written, and, like him, was destined by Nature for the pulpit. He began to preach more than thirty years ago, his first parish being in Cincinnati, I believe. At first he was a regular Unitarian preacher of the school of the elder Channing and the younger Ware; but, as he now says, inclining to Deism. When the transcendental movement broke out, and Theodore Parker began to attack the popular theology thirty years ago, Mr. Channing resigned his Western pastorship, came to Boston, and became a student of Swedenborg, and a believer in the socialism which founded Brook Farm and the phalansteries elsewhere. He entered zealously into these harbingers of the millennium, and was concerned in several such enterprises, on behalf of which he wrote and preached. At this time he was much under the influence of Swedenborg and the mystics as to his theology, and accepted Christ as a Mediator, though not in the orthodox meaning of the word. When, one by one, the communities in which he was interested broke down, he did not lose faith in the idea of Christian socialism; but he renounced in part his mystical views, and accepted, for the second time, Parker's ground of the humanity of Christ. Some fifteen years ago he visited Europe for a second time, and was established in Liverpool as a Unitarian pastor. He spent several years in England, and did not return till after the outbreak of the war, when he succeeded Moncure Conway for a while in the Unitarian pulpit at Washington; Conway having been for some years in Mr. Channing's old pulpit at Cincinnati. About the close of our war he went back to England, where his family had formed many ties. His son was educated at Oxford, and took high rank as a scholar. His daughter has married Edwin Arnold, of the London *Telegraph*; and Mrs. Channing has been for many years a devout member of the Church of England. At present Mr. Channing is on a visit to his native land; the occasion of it being a course of lectures which he was invited to deliver at the Lowell Institute here, early last winter.

His personal appearance is indicative of the mingling of American ideas with English culture, which his sermons and lectures show. He is tall and slender, with the air of a New England clergyman of the passing generation; but his manner and voice are strongly touched with English traits, while the whole structure of his mind and his delicate spiritual organization are far removed from the positive and common-place English character. He speaks extempore, and is very much under the influence of his spiritual moods; sometimes very fluent and eloquent, and again scarcely able to say a word or to give his thought deliverance. At his best he is one of the most moving and sympathetic speakers; but it is always uncertain whether he will rise even to the ordinary level of pulpit oratory. He is still a Christian, and refuses to see any occasion for giving up the Christian name. He believes Jesus was a man, but a divine man; believes also in an atonement, and in a high mission for the Church, which he hopes some day to see reunited and working together for the welfare of mankind. Yet there is something vague and elusive in his doctrines; they present

"A brief appearance without lines,"

as his cousin the poet says of the autumn haze, and it is hard to bring them to the test of opinion.

WENDELL PHILLIPS.

It may seem useless to say a word about the twelfth and chiefest apostle of heresy, who is so well known all over the country and the world. He is now acknowledged as the greatest American orator; and his speeches are reported in French, German, and Greek, as well as in English. His appeal for Cretan independence was circulated in the language of Demosthenes and Isocrates through Greece and its islands, and reached the ears of the mountaineers of Crete, for whom he spoke. Yet perhaps there are persons who know the fame and eloquence of Phillips, without knowing much of his personal history. He is the son of John Phillips, the first mayor of Boston and the immediate predecessor of the elder Quincy in that office. He graduated at Cambridge in 1833, in the same class with Motley, the historian, and a year after Charles Sumner. Phillips and Sumner were together in the Law School under Judge Story, and took their degree there in 1834. Phillips was practicing law in Boston, though not in a very active way, being a young gentleman of fortune, when the Garrison mob of 1835, instigated by the middle-aged gentlemen of Boston, came so near tearing in pieces the great abolitionist. Phillips detested the mob, and wanted to have his militia company called out to quell it; but it seemed otherwise to the mayor, as it generally does when Boston has a genteel mob. It was not till 1837, however, that Mr. Phillips took the platform as an abolition speaker; and the occasion of his *début* was the well-known Faneuil Hall meeting, at which Dr. Channing spoke, and James T. Austin abused the martyr Lovejoy, who had just been murdered in Alton. Phillips replied to Austin, and covered him with shame; and from that day became a leader in the anti-slavery movement.

His conversion is generally ascribed to the influence of his bride, Miss Anne Greene, who had accepted the despised doctrine of Garrison before her lover did. Ever since their marriage they have been faithful coworkers in the cause, which is now so gloriously triumphant. I need not dwell on the public career of Phillips, of course; but there are some facts not so well known of which I have been informed. He was the neighbor and bosom friend of Theodore Parker, their houses standing but a stone's throw apart—Parker's in Exeter Place and Phillips's in Essex street. In theology they never agreed, Mr. Phillips having been bred and remaining a Calvinist. But this did not interfere with their friendship. But, while Parker was fully informed of the secret plans of John Brown, in 1858, it was not till 1859, and then not fully, that Brown saw fit to communicate them to Phillips, who probably knew of them but generally. Yet after Brown's death Mr. Phillips, who spoke at his funeral in North Elba, brought thence the correspondence between Brown and his Boston friends, which would have made a great stir had it fallen into the hands of the enemy. These papers Phillips deposited with John A. Andrew; and from him, in the winter of 1859–60, the correspondents got back their dangerous epistles. In the following winter, as is well-known, Phillips was frequently mobbed, and his house and life threatened. These threats alarmed Mrs. Phillips, and for several nights she had the house guarded by friends. On one particular occasion, I have heard that the guard consisted of Mr. Smalley, now the *Tribune's* London correspondent; Mr. Sanborn, now of the *Springfield Republican;* young Hoyt, who had been Brown's lawyer in Virginia; and Mr. Le Barnes, afterward an officer in a Massachusetts regiment. This formidable squad encamped over Mr. Phillips's study, armed with revolvers, horse-pistols, a John Brown pike, and other miscellaneous weapons, and provisioned by Mrs. Phillips with ham and other means of keeping awake. They watched and slept by turns; but no rioters disturbed their quiet. For several Sundays, however, in that winter when Phillips spoke in Music Hall, he was escorted home through a noisy mob, headed by Jonas H. French, by a small party of his friends, American and German, under the command of Wentworth Higginson. It was Gov. Andrew's alleged unwillingness to put down these mobs, that led to the rupture between him and Phillips in 1861.

Wendell Phillips is 57 years old, a little above the middle hight, well made and remarkably graceful in person. His golden hair is now growing thin and changing its color, and his youthful look has gone; but he shows no trace of age, and is in the full maturity of his powers. His orations for the last ten years have steadily grown in strength of thought and diction, and he never spoke to so large an audience as now. Theologically he is a Christian and a Calvinist, though not reckoned much sounder than the Beechers on controverted points. He will address himself in this course of lectures to the agitating and philanthropic aspect of Christianity, and will probably say as hard things of the churches as any of his associates will. But he will be heard with less dissent by the Christian community, which used to smile when he was mobbed in Winter street.

X.

"WHAT MANNER OF LOVE."

BY REV. EDW. F. CUTTER.

"THE good God loveth all things, both great and small." Not a sparrow falleth to the ground without his knowledge. Not a bud opens, nor a flower blooms, but he provides sun and shower for its growth and development. On air, earth, and sea the lines of all-pervading love are everywhere written; and all the innumerable living things therein are cared for and watched over by the omnipotent hand and the omniscient eye of the great Creator, "who made the heavens and the earth, and all that in them is."

Suppose the question asked, Does God love man more than these? What answer would Nature give? The sun shines as brightly and the shower falls as softly on the herb of the valley, the bird of the air, or the beast of the field, as on man. The same earth bringeth forth grass for cattle, and herb for the service of man; the bird and the beast drink and are refreshed at the same streams and fountains that slake man's thirst. To all there is one law of growth and decay. The leaf that opened in spring and ripened in the summer glow is scattered by the winds of autumn, and the wisest boughs are leafless and bare. Both bird and beast have growth, development, decay, and death. And man too has his infancy, manhood, and age, and passes away as the leaf, or the beast, to be followed by other generations, each generation fading as the next presses on its path. One law governs the material world; and man, in common with all things on the earth, is subject to that law.

Does God, then, love him more than these? Nature may not answer. But the voice of God answers in the word of his grace. The Creator of all things, he is the FATHER of man. Loving all his creatures as the work of his hands, he loves man as a child, bearing his image, and heir to his name and estate. This is everywhere the teaching of the Bible. God calls on the heavens and earth to hear his charge of sin: "I have nourished and brought up children, and they have rebelled against me." It is a lost, wandering child God is calling to return. This is man's sin—that he has disobeyed a Father. And the encouragement to return is found in the relation of God as a loving Father, whose heart still yearns over his wayward child, and is ready to meet him, while yet a great way off, with blessing and forgiveness. This gives faith to the first trembling prayer. If God be a father, our hearts assure us that, as we turn ever a ready ear to a penitent child, so he will hear us. This blessed truth has never been learned in Nature alone; but God has taught it in his Word. The Son of God came that he might make manifest the *Father*.

The full, perfect reception of this great truth into the heart carries us up to the highest radiation of the

The Independent.

THE BANSHEE.

BY MARY B. ATKINSON.

The hearth-fire gleamed and flickered,
And Peter's cheek grew pale,
As Joan in the chimney corner
Crooned out her ghostly tale.

She told how a fatal banshee
Beset a lady fair
With boding of death and disaster
Haunting her everywhere.

The banshee shrieked at twilight,
And at noon her lover died,
Alone in the dismal forest,
With an arrow in his side.

The banshee wailed at midnight,
And the morn rose on a wreck,
With her gallant brother and his men
Dead on the frozen deck.

The banshee laughed at morning,
And at eve the lady lay
With tall death-candles round her bed,
A shrouded form of clay.

As Peter sat and shivered,
From out the ivied tower
He heard the clock with clanging peal
Toll out the midnight hour.

He could not linger later
Beside the fire's red glow;
A misty moon was shining
Across a waste of snow.

But not the cup of whisky,
Nor the pistol in his belt,
Could hush his heart's loud beating,
Or lay the fears he felt.

The whole world glimmered fearsome
In its winding-sheet of white,
And his listening ears were aching
With the silence of the night.

The church-tower loomed up grimly,
Wrapped in its leafy pall,
And the gravestones stood like specters
Among the yew trees tall.

And in the shadowed gateway
A tiny figure stood—
The dreadful banshee, surely,
In russet cloak and hood.

A peal of harsh, wild laughter
Made all his blood run chill,
As she left the churchyard gateway,
And followed down the hill.

With footsteps winged with terror,
Across the moor he fled,
And the banshee skurried after,
But not a word she said.

Not till the gate was open
In the well-known garden-wall,
And he saw the bright light shining
Out of the servants' hall,

Did he dare to turn and face her,
As, with a dreary moan,
She stepped up in the moonlight
Upon a snowy stone.

"She shall not dog my footsteps,
And crook of harm!" he said;
And he cocked his pistol fiercely,
And shot the banshee dead.

Then from his place of safety,
Behind the bolted door,
He peered between the bars, to see
His ghastly foe once more.

He trembled, yet he wanted
To see her lying low;
But there was no corpse upon the road,
No blood upon the snow.

Into the servants' hall he strode,
And told a fearful tale,
Which paled all cheeks with terror;
And then he drank his ale.

And, growing brave with safety,
His manful deed he told—
How he had faced the banshee,
And shot her, firm and bold.

"Do you see," he said next morning,
"That snowy stone?' 'Twas there
I shot the wretched banshee,
And she vanished into air."

But a curious little plow-boy
Ran fearless there to look,
And from behind the snowy stone,
A large brown owl he took.

A dead owl, shot with pistol-ball,
With feathers torn and roughed;
And Peter's Christmas gift that year
Was the banshee killed and stuffed.

PAYING MY TAX-BILL.

BY S. H. BROWNE.

The other day I went to Collector N.'s office, at the City Hall, to pay my tax-bill. It was the last day of grace but one; and, of course, the office was filled with thrifty folk, bent on securing the per centage allowed to prompt payments.

Americans, Irish, French — men and women, black and white — were closely huddled together, waiting their turn at the pigeon-hole where we were to pay our cash, one at a time. Being one of the later arrivals, I was, of course, among the later served; and had a chance to look about me reflectively.

The first observation I made was that nobody appeared to think it anything unseemly, unfeminine, or immodest for women to be working their way up to the Collector's pigeon-hole among a promiscuous crowd of men, gathered there for the same purpose as themselves—viz., to deposit the money claimed of each for the "public use and behoof." I could not help asking myself whether it were not possible that a woman might deposit her *ballot* in as quiet, seemly, and decent a manner as she could her bank-notes.

I rather wonder, however, that a fastidious public, which shudders at the thought of woman suffrage, has not recognized the impropriety and inconsistency of permitting men and women to be herded together in a public office, redolent of perspiration, leather, beer, whisky, and tobacco! Why not send Collector N. to the "hearth and home" of these tax-paying women, and not oblige them thus to step out of their *sphere*, which is held to be the kitchen, the parlor, the nursery, the shop, or the schoolroom? Suppose it *did* occasion some trouble and inconvenience, some loss of time or money or temper. Collector N., and the public who employ him, can well afford that, if it tend to keep the women in their proper place. Perhaps, if there was no money in the question, it might be more easily disposed of; but a woman's money, say they, is just as good as a man's for the "public use and behoof." Therefore let us get what we can; and the more the better.

No doubt of it; although she may have no voice in its appropriation. The principle that our fathers contended for with vehement words and valiant deeds is null as far as she is concerned. Pay your money, whatever the sum may be which is demanded of you; and that is the extent of your responsibility, we are told. And some of us—the majority of us, perhaps—believe it, and act accordingly.

The divine right of kings authorized George the Third to levy taxes upon his poor and distant colonies, to raise money which he and his Parliament might appropriate as they thought fit; and these poor colonists must have no voice in the matter. "Pay your taxes," they said; "you have nothing more to do about it." Our fathers demurred, and finally decided to explode that old idea with the logic of cannon and the emphasis of blood.

The divine right of manhood takes the same ground toward one-half the population of the globe. The women (some of them) demur, contending for the justice and the universal application of the grand old principle that taxation and representation are, and by right ought to be, inseparable.

I did not have a poll-tax to pay; that was crossed out upon my bill. I have no *poll*; I am a woman. But my neighbor Smith, across the way, who was among the crowd to Collector N.'s office, paid a poll-tax, and nothing else. How fortunate that he can vote for the appropriation of my money, seeing he has none of his own. Yes, neighbor Smith, with all the advantages, immunities, and monopolies of manhood, in good health, in middle life, single, honest, respectable, pays a *poll-tax only;* while I pay a round sum on property every farthing of which has been accumulated by my own industry of head or hands.

Neighbor Smith's poll-tax being settled at the spigeon-hole, he is entitled to vote in town, county, state, and national affairs. He uses this privilege in a wise and conscientious manner, no doubt; for he is a religious man. He plods on in the old paths, and does not concern himself much with the great and vital questions of the day. Of all questions, the woman question is to him the most abhorrent. He can hardly keep himself from swearing at the idea of women's getting so far out of their sphere as to petition for the right of suffrage, or to protest against taxation without representation. He stands squarely with Paul on the woman question.

Nora G. was also in Collector N.'s office, waiting to pay her tax-bill. Nora used to be in my kitchen years ago. She came there fresh and verdant from the Emerald Isle, and staid till she married. I didn't much like her choice; but she said she wanted a "little home of her own" (what all women want), and that John loved her "darely" and promised to provide her with one. She soon found, however, that John loved whisky better than he loved her; and that she must carry the heaviest end of all the burdens of life. So she battled with her lot for a few years in "poverty, hunger, and dirt," till one lucky day when John drank himself to death, leaving her nothing but a numerous family and a number of heavy debts of John's contracting. But she was now free from a "body of death" that had dragged her into the mire at every step, and she began at once to thrive. She worked early and late at any work she could get. She planned, she schemed, she saved; and, having a natural turn and tact in that direction, and a stubborn perseverance, she made money, and was now quite forehanded.

Nora came and stood by me while we waited our chance at the pigeon-hole.

"I've come to pay me taxes, ma'am," she said, cheerfully.

"Yes, I suppose so," I replied. "I came for the same purpose myself."

"Taxes is awful high this year, ma'am. Don't you think so? See here what I've got to pay." And she unfolded her bill.

I looked it over. Really it was quite a sum for an Irish widow with a large family to pay for the "use and behoof of the public"—an emigrant, too, from "ould Ireland" within a score of years. But I had always known that Nora was smart and clever, if she had no *poll*.

"Yes, it is a good deal, certainly," I remarked; "but then it shows how rich you are growing. Take good care that the children are constant at school."

"I shall, ma'am," she said; and, seeing an opening, she pushed her way to the pigeon-hole in the rear of neighbor Smith.

I could not help smiling at the contiguity of the two, calling to mind certain opinions and resolutions I had frequently heard him express, wise or otherwise, according to the standpoint from which one looks at the subject. He solemnly declared that, if the vexed and vexatious question of "Female Suffrage" should ever be settled affirmatively, *he* would never cast another vote as long as he lived! Negroes, "Injins," Chinese, Japanese, Fejee—anything or anybody at the polls but a woman!

Well, well, neighbor, we will not quarrel on this subject. No doubt you and the class you represent are honest in your views; but you ought to subscribe for THE INDEPENDENT, and find out by experience what the Apostle meant when he said, "*Be ye also enlarged.*" Your vote counts one, and is always given on the right side, as you regard it, no doubt. Nevertheless, we greatly fear that that side will have to dispense with it one of these days; for there's a "good time coming"—surely, certainly, unmistakably—when a woman shall become and be acknowledged an *individual* in the body politic, and be so happy as to possess a *poll*.

And when that day comes, if you do not wish to vote on any question, civil or political, no man or woman will compel you. Perhaps nothing so serious will befall the country, state, county, or town, in consequence of such a deprivation, that Nora and I, promptly paying our *poll and property* taxes at Collector N.'s pigeon-hole, "for the use and behoof of the public," cannot remedy at the ballot-box.

THE EMPEROR ADRIAN AND THE MARTYR SYMPHOROSE.

Early in the second century, by the death of Trojan, the scepter of imperial Rome passed into the hands of his nephew, Adrian. Christianity was by this time widely extended throughout the Roman world. As the new religion gained in strength, the antagonism of its opponents grew more virulent. Several men of letters arose, who wrote against Christianity with great force of argument. These attacks influenced intelligent Christians to write in defense of their faith.

Adrian, on a military expedition to the East, passed through Athens. Quadrat, bishop of the church there, a man of much ability, who had written an apology in defense of the Christian faith, presented a copy to the emperor. It seems probable that the argument exerted a powerful influence upon the mind of Adrian; for, while in Athens, he declared himself so favorably impressed with what he could learn of the faith and conduct of the Christians that he was unwilling that they should any longer be exposed to persecution. To a governor of one of the provinces, who wrote a letter upon that subject, he replied:

"If the people of the province will appear publicly and make open charges against the Christians, so as to give them an opportunity of answering for themselves, let them proceed in that manner only; and not by rude demands and mere clamors. If any thus accuse them, and show that they have committed any offense against the laws, do you decide according to the nature of the crime committed. But, by Hercules!" exclaims the impetuous emperor, "if the charge be a mere calumny, do you estimate the enormity of the offense, and punish the calumniator as he deserves."

Adrian had erected upon the Tiber, near Rome, a magnificent palace. With characteristic fickleness, he decided to dedicate it with imposing pagan ceremonies to the gods. The oracles were consulted. They returned a response—probably through the cunning of the idolatrous priests—that the Christian widow, Symphorose, with her seven sons, was exciting the anger of the gods by their worship of the Christian's God. And the emperor was promised that if he would sacrifice them he should be blest in all his undertakings.

Adrian ordered Symphorose and her children to be brought before him. At first he employed very mild measures, and in kind tones entreated them to offer sacrifice to the gods. Symphorose replied:

"My husband and my brother were both your tribunes. They suffered many torments for the name of Jesus rather than sacrifice to idols. By their death they have vanquished your demons. They chose rather to be beheaded than to consent to sin. The death which they have suffered has covered them with ignominy in the sight of men, but has crowned them with glory before the angels."

The emperor was irritated, and began to threaten. "Unless you sacrifice," said he, "with your sons, to the all-powerful gods, I will offer you all up in sacrifice to them."

The Christian matron replied: "Your gods cannot receive me in sacrifice. But, if I am burned for the name of Jesus Christ, my God, I shall render the flames to which your demons are consigned more tormenting."

The emperor curtly rejoined: "Either sacrifice to my gods, or die miserably."

"Do you think," said Symphorose, meekly, "that fear will cause me to yield? It is my desire to rejoin my husband, whom you have slain for the name of Jesus Christ."

The emperor ordered her to be taken to the Temple of Hercules. There she was cruelly scourged. Then, with her bleeding wounds, she was hung up by the hair of her head. As she still remained firm, the emperor ordered her to be thrown into the River Tiber, with a large stone tied around her neck. The savage deed was immediately performed, and the body of the heroic Christian martyr disappeared beneath the waves.

The next day the emperor caused her seven sons to be brought before him. In vain he exhorted them to sacrifice to the idols. Seeing all his menaces to be unavailing, he erected seven stakes, and bound the brothers to them with cords. He ordered a different death for each one. The first, named Crescent, had his throat cut. The second, Julian, was pierced through the breast with a pike. The third, Nemesius, was struck to the heart with a dagger. Thus they all perished.

The next morning the emperor ordered the corpses to be collected and thrown into a ditch. The Christians subsequently gathered up the remains, and buried them about eight miles from Rome. The ruins of a church are still to be seen, which in after years was erected upon that spot, called "The Church of the Seven Brothers." Such is the narrative which has come down to us from those distant ages. We have no reason to doubt its essential accuracy.

The Eastern sage, as he accompanied a monarch through the gorgeous saloons of his palace, said "that it had one great defect. It had no room which was death-proof." Adrian found this true in the magnificent pile which he had erected on the Tiber. He was taken ill. The disease developed in a tormenting dropsy. He had no rest by day, no rest by night. The weary hours were filled with suffering. Remorse was undoubtedly gnawing at his heart. He had known the better way; but had refused to walk in it. Paganism offered him no consolations. Christianity he had rejected. In his bodily anguish, he longed to die—to take that "leap in the dark," which must be so terrible to any thoughtful man who has not accepted that "life and immortality brought to light in the Gospel." His sufferings were so great that he begged his friends to kill him—to present him the cup of poison, or plunge the dagger to his heart. But no one was willing to perform that service. He was often heard to exclaim: "How miserable a thing it is to seek death and not find it! How strange it is that I, who have put so many others to death, cannot die myself."

Upon this couch of suffering, from which death removed him, in the sixty-second year of his age, he wrote the following lines to his departing spirit—so affecting, so melancholy that they have survived the lapse of eighteen centuries:

"Animula, vagula, blandula,
Hospes comesque corporis,
Quae nunc abibis in loca,
Pallidula, rigida, nudula?
Nec, ut soles, dabis jocos."

Prior has endeavored to translate or imitate this stanza in the following lines, which but feebly express the spirit of the original:

"Poor little, pretty, fluttering thing,
Must we no longer live together?
And dost thou plume thy trembling wing,
To take thy flight thou knowest not whither?
Thy humorous vein, thy pleasing folly,
Lie all neglected, all forgot;
And pensive, wavering, melancholy,
Thou dread'st and hop'st thou know'st not what."

A.

HALF TRUTHS DANGEROUS.

BY REV. GEORGE B. CHEEVER, D.D.

The man that lays foundations, and the man that meddles with them, must beware. Till the frost is out of the ground, you can lay no sure corner-stones, whatever be your materials; for the frost can heave granite as easily as it can wooden beams, and a thaw disintegrates like water. So there must be some recovery from the frost of the soul out of its death in trespasses and sins before you can lay there the foundation of life provided of God in Christ Jesus. Other foundation can no man lay than that; but that cannot be laid without some preparation. The frost of insensibility and self-confidence must be out of the ground.

Then again, in laying foundations, the rule of thoroughness is to be regarded, and of completeness in depth and breadth according to your intended building. Half is sometimes as good as destruction to the whole. We say that half a loaf is better than no bread; but half a foundation is sometimes a lure to ruin, and a security of misfortune that could never have happened had there been no foundation at all. My neighbor's furnace recently cleft asunder as with an earthquake; it was because of an imperfect foundation, which was as good as none at all, by reason of the settling of the made land in the cellar, causing a landslide of the brick-work built upon it, and compelling my neighbor to take down the whole structure, and lay a stone foundation from the beginning. No foundation of life can be built on made land; from the center to the superstructure, it must be all of God, or some day it will be delivered over to Satan.

The careless workmen at one of the piers under my house miscalculated the length of the middle wall it was to support, and left it half the length required, but filled in the deficiency with earth, and laid half the bricks on that. Of course, the wall gave way in season; and that break might have been fatal, notwithstanding the stone foundations of the other half. Now the laying only half stone, and then concealing the work, was as good a forgery as if it had been all earth and no stone at all. Perhaps better, for it might not have been discovered till too late; but, had it been all earth, then, digging down anywhere, you would find the cheat. Just so, by putting some solid stones in your false religion, be it a Pagan naturalism or a Christian sham, you may puzzle even experts, if they happen to strike upon those stones. They strike their iron bar upon the rock; that is sound, they say, and investigate no further. The half stone becomes the stone of stumbling and rock of offense—not by unbelief, but misbelief and presumption. Sometimes a half truth is worse than no truth, retaining the mind more obstinately and effectually in error.

When God builds a reservoir of his truth, it is truth divine, truth without mixture of error, truth for all ages. It is not a reservoir of guesses at truth, or efforts after it, where positive, unquestionable realities will be few and far to seek, as *rari nantes in gurgite vasto;* but eternal truth, as certain as the eternal, immutable, invisible, incomprehensible God—truth revealed in order that men might come to the knowledge of him, the incomprehensible revealer. He must, therefore, build such a reservoir without flaw, with the strength of an eternity, the perfection of a work of God. There will be nothing, there can be nothing, in his work false, or unseasoned, or, once it is finished, imperfect, so that it must be taken away and give place to other material. Not one jot or tittle is temporary till all be fulfilled.

There can be no error, no place where a breach can be made, and thus the water of life, designed for the world's salvation, become a cataract of ruin. For such it must become if it be a mixture of error, or if the structure prepared to hold it and distribute it contain in itself the weakness and uncertainty of error. The least error in a structure that has to bear the pressure of the hostile forces of our fallen nature against it, either within or without, generation after generation, would at length prove fatal. A hole at the bottom of a reservoir that a mouse might creep through would grow into a sluiceway. A puncture in the Holland dykes only as big as the point of a crowbar would end in the dancing of the billows of the whole sea. If the builder of the dykes set that hole there, he did it in ignorance or for purposes of ruin, and his pretended dykes were only a cover for his treason.

Divine revelation must be infallible, or it will become satanic destruction; the adversary of God and man will drive it as he does Buddhism, Mohammedism, Romanism, and all idolatries and paganisms, no matter by what name baptized, to the soul's perdition. Error will not answer in the place of truth; neither can ignorance or superstition, making conscience of a lie, be relied upon for salvation in a system of error; neither can a lie of ignorance neutralize the guilt or the poison of holding the truth in unrighteousness. The loss of the truth as saving truth, and the enthronement of error in its stead, as the domineering power in the soul, have been in all ages the penalty of not living up to the light, in obedience to the light received through Nature from God.

If light and knowledge constitute a law, there must be guilt, not innocence, in disregarding or perverting or willfully misinterpreting the same, for the sanction of self-indulgence in things opposed to God's will. We may not undertake to be more just than God by a liberalism that would make a cruel and remorseless superstition, violating even the instincts of nature as well as the divine law, as acceptable to him as the obedience of enlightened faith. There must be a difference as to the result of truth and error—a difference in the soul, a difference in eternity; they cannot possibly conduct us to the same salvation. Neither the perversion of an individual conscience, nor the practice of an individual or social sin, can be excused, or propitiated, or remitted, or turned into innocence by the countenance of a whole nation, the sanction of priests, or the adorning of poets.

These sanctions of example and custom cannot take away the guilt of a darkened conscience, or cover human sacrifices and religious suicides with the halo of religious faith. The plea that they contain a religious element and presuppose a belief in immortality is not valid for their acceptance with God as being a part of the patient continuance in well-doing of those who seek for glory, honor, and immortality. In every nation he that feareth God and worketh righteousness is accepted of him; but the sanction of superstition, cruelty, and unrighteousness by a whole nation and its priesthood cannot elevate it to the dignity of religious fear or righteous action. It is putting evil for good and good for evil, and taking away all distinction between grace and nature, if we say that what men think to be right is right because they think it is right; and they think it is right because others think so; and, thinking so, frame it into a law. The law of God and the nature of sin cannot be thus nullified.

The prophets of Baal cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out. It was certainly a proof of sincerity in their superstition. It was "a spirit which, if directed in a different channel, might produce martyrs and heroes." So much the worse for the degradation and brutalizing of such a spirit. There be gods many and lords many for devil worship; but they be that make them are like unto them. So is every one that trusteth in them. This is not faith nor reason, nor is it ever tolerated as such in the pages of divine revelation; but marked and reprobated as the disastrous distortion and self-blinding of both. The voluntary sacrifice of reason precedes such self-immolation, and leaves no judgment but that of condemnation possible in regard to it. A conscience toward Satan is not to be treated with sympathy and compassion, as if it were a conscience toward God; much less is it to be regarded as a worthy piety, though some men would defend it as such. "The Fijians, for instance," says Muller, in his "Essays on the Science of Religion," "commit almost every species of atrocity; but we can still discover, as Wilkes remarked in his 'Exploring Expedition,' that the source of many of their abhorrent practices is a belief in a future state, guided by no just notions of religious or moral obligations. They immolate themselves; they think it right to destroy their best friends, to free them from the miseries of this life; they actually consider it a duty, and perhaps a painful duty, that the son should strangle his parents, if requested to do so." "No doubt," says Muller, "these are revolting rites; but the phase of human thought which they disclose is far from being simply revolting. There is in these immolations, even in their most degraded form, a grain of that superhuman faith which we admire in the temptation of Abraham."

This may be a charitable conclusion; but it is not the truth of science. What can be said of a science of religion which will thus classify together the most degraded and cruel idolatrous superstitions with the purest and most commanding religious faith ever exercised toward God, as being the same thing in kind; presenting also the nervous feeling of Papuan savages before their idols as a worthy counterpart of what we call conscience in the hearts of intelligent Christians!

THE SECRET GOODNESS OF GOD.

If you have not experienced it, you can have no sympathy with the words here written. But think! Have you not experienced a thousand times the joy of the secret goodness of God?

You make no public mention of it. No prayer from pulpit or family goes up from lips that whiten at the thought of what might have been but for that goodness.

You never heard a saint or a sinner rise before his fellow-men and say: "O God, thou knowest how near I was to this or that great iniquity; how my feet went close to the verge of murder, or theft, or other sin; how I rolled in my heart from day to day the wicked wish that my neighbor, my rival in trade, might fail, or do something to forfeit the good opinion of his fellows; how I envied, how I hated, how I plotted, how I went close to theft on my friend's vineyard."

No! For none of these things do men give public thanks.

They are the secret prayers that surge up from the heart. Which prayers God alone is witness to—if, indeed, men are thankful enough to utter them, even in that deep confessional.

Now, how many times has God exercised his secret goodness toward you, and you, and you? What one of you all can say, "I know it not"?

What one of you cannot remember a thousand narrow ledges on which your feet have wandered, and over which you had plunged, had not the secret goodness of God snatched you at the last instant?

More than this. Have you not sinned; have you not committed crimes, or what the world would have called crimes had you been found out by the world, and the secret goodness hid you from the eyes of your fellow-men?

Are you an officer in a public institution—I care not whether it be tract society, orphan asylum, Sunday school, bank, or railroad company—and do you not know of certain operations that, *had they failed*, would have put your name on the list of defaulters?

"Good man" you may be to the world. Widows and orphans may go to you and say: "Here is my little all. We *know* that you will not risk it, and we trust it to you." What if they knew you as you are! What if they knew the times in which you have tempted God, and he has mercifully hidden you!

Verily, how good is the Lord. The drops of his mercy fall like the rain when our hearts are parched and thirsty with the fever of sin.

How sweet it is to feel that God loves not the creature that man sees, and knows, and admits into the society of man; but that he loves us just as we are, because he sees in us the seal of his Fatherhood; because we have been committed to his keeping by the Son; because his secret goodness has followed us all our days, and knows every shadow that has rolled its black volume over our throbbing hearts.

How shall we shew forth our gratitude for the secret goodness of God?

S. J. P.

Chips.

A Washington correspondent, speaking of the proposed equestrian statue of Grant, delivers himself of this delicious bit of slang-whanging: "I express the hope of a decent minority of fellow-countrymen that the quadruped, at least, will be something like a horse. The sky-paving, flowing-tailed equine hideosities, with bulging eyeballs and gasping nostrils, done into bronze forever and straddled by the absurd statues of former presidents, which 'rare up' on their hind hoofs and threaten to leap or to fall over backward upon the children who stray across Jackson Square and into the circle—let these, in Heaven's name, be the last. They put one in mind of Artemus Ward's description of a particularly ridiculous horse supporting the armored effigy of a Norman warrior in the Tower of London: 'His glass eye dilated with pride, and his red-morocco nostril glowed with hawty fire!'"

....Here is a sample of a penny book published for Roman Catholic schools by Duffy, of Dublin, "*permissu superiorum*": "As the Devil is king of Hell, he is also judge. When a soul comes into Hell, condemned by the judgment of God, he executes the judgment. He finds whereabouts in Hell the soul is to be, how it is to be tormented, and what devils are to torment it." Children are also taught in the same series that for the lightest faults they are to wear a dress of fire, walk on a red-hot floor, drink boiling liquid and thirst the more, and in perpetual and horrible hunger eat their own flesh. Such a book is likely to make infidels of all who are commanded to accept it for gospel.

....The authorities of the Swiss Canton of Appenzell have issued a proclamation interdicting all public amusements during the Œcumenical Council under the severest penalties. They assign as their reason that "noisy and coarse pleasures would disturb the Christian thinkers and fathers of the Church who are striving to restore order and peace to a troubled society." It is to be hoped, in the interest of the pious Appenzellites, who are thus cut off from their customary enjoyments, that the Council may not last eighteen years, like its immediate predecessor.

....Faraday's great success as a lecturer may be attributed to his careful attention to strict rules. The following have been found in his notes: "Never to repeat a phrase; never to go back to amend; if at a loss for a word, not to ch—ch—ch, or eh—eh—eh, but to stop and wait for it, for it soon comes, and the bad habits are broken and fluency soon acquired; never doubt a correction given to me by another." In addition to this strict attention to rules Faraday took lessons in lecturing in 1823, and again in 1825 and 1826, before giving his first course of lectures in the royal institution.

....The trustees of the Northwestern University last summer voted that women, as well as men, should enjoy all its privileges. President Haven says that many young ladies are making inquiries upon the subject, and that several have already entered the preparatory school, and will undoubtedly enter the freshmen class next year. He adds that the standard of scholarship will be strictly maintained, and the experiment tried whether a first-class university cannot succeed on this basis.

....Wendell Phillips truly says that of all the cant that has been canted in this canting nation, while the cant of liberty has been the most false, the cant of state sovereignty has been the most ridiculous. Ever since 1789 it has existed only in name. Hamilton laughed at it when he wanted to collect a tax. Jefferson trampled on it when he wished to crush a rival or buy a province. The slave power ignored it whenever it hunted negroes.

....Professor Oakley, in a recent lecture at Edinburgh, maintained that the mediæval and early Christians borrowed their church music from pagan hymns—the church tunes now denominated "Gregorian chants" having the same origin. So it would appear that what is usually considered the most "churchlike" music in existence is really the same that was used in the pagan ceremonies of the Greeks and Romans.

....That was a profound philosopher who compared advertising to a growing crop. He said: "The farmer plants his seed, and while he is sleeping the corn is growing. So with advertising. While you are sleeping or eating, your advertisement is being read by thousands of persons who never saw you or heard of your business, nor never would, had it not been for your advertising."

....It is now said that Mr. Carlyle did not call Spiritualism the "Liturgy of Dead Sea Apes," but "Liturgy of Dead Sea Apples," which is equally Carlyleish but less striking. A man with such a style ought to write a good hand, for nobody could detect a printer's error by any rule of sense or grammar.

....The young women of Lewiston, Me., have formed a society, pledging themselves not to kiss any man who uses tobacco; and the young men have formed a society, pledging themselves not to look at a young woman who wears false hair. As a consequence, marriage licenses are not in active demand.

....The Detroit *Post* is not complimentary to the American Colonization Society. It styles it that eminent humbug which sends out American colored citizens to Africa, for purposes unknown to anybody outside of the small coterie of superannuated and helpless indolents who get their living out of such business.

....The pen is mightier than the sword. A large tin sign in Detroit, representing a gold pen, was recently torn from its fastenings by the wind, carried up into the air, and, descending, its point penetrated the back of a dog, killing him instantly.

....The marble bust of Senator Sumner, the work of the well-known sculptor, M. Millmore, was lately placed in one of the niches of the Doric Hall of the State House. It is pronounced by good judges to be a most excellent work of art.

....A school-teacher, named Akers, was tried at Bloomington, Ill., last week, for cruelly punishing one of his pupils. The evidence showed that he had inflicted eighty-three lashes with a double switch of osage and apple.

....The Monroe (Ga.) *Advertiser* says: "If the negroes are reseated in the legislature, as they undoubtedly will be, this county will be represented in the lower house by Judge Monroe Clower and his former slave, George Clower."

....The senate of Kansas has ordered the portrait of John Brown to be hung in the capitol of the state, side by side with the portrait of Senator Lane. Very good for Lane; but what will Captain Brown say to it?

....Massachusetts' latest governors have been Andrew, Bullock, Claflin, and the Boston *Commonwealth* suggests that Dawes should come next.

Art and Artists.

The now famous Thompson Collection of pictures, which are to be scattered by the wand of the auctioneer next week to the four corners of the continent, if not further, continues to form the chief topic of discussion among artists and amateurs, and will do so until the sale is over. A French artist now in New York, who is an expert in detecting the "relativity" of values in old paintings, has discovered among the works attributed on the catalogue to "unknown" masters some originals that are not only of great value as examples of their school, but of immense commercial value, inasmuch as they are needed to complete collections in the Louvre which have long been deficient. We are wholly unable to give any hint as to which of the paintings possess this unsuspected value, as the secret has not been confided to us. The fortunate person who has made the discovery of this artistic placer no doubt intends to avail himself of his knowledge, and work it up for his own benefit. He may purchase the paintings for a mere song; and, if they prove to be what he believes they are, can name his own terms in selling them to the French Government. It is not at all unlikely that there may be some original works by renowned masters in the Thompson collection, without there being any means of verifying them; for very valuable paintings have now and then drifted across the Atlantic and been hidden away in very strange places. There is the famous "Chapeau de Paille," by Rubens, now in the collection of Sir Robert Peel, which was in this country a good many years stored away in Bladensburg; the very last place, one would think, where a picture of any kind except one of desolation and decrepitude, would be successfully looked for. In our notice of the Thompson collection last week we did not mention, as we might have done, that it was peculiarly rich in original Bierstadts; there being some thirty odd of his early attempts at landscape painting, anterior to the Rocky Mountains, Mount Hood, and Yo Semite period, but not being very far removed, except in the size of the canvas. The strangest circumstance about this remarkable collection of paintings is that the purchaser should have taken so little interest in them after they came into his possession. He did not even think it worth while to attach any memorandum to them indicating what they might possibly represent. There is, for example, a very good full-length life-size portrait, supposed to be of Franklin, though not certain to be, the painter of which is unknown. The maker-up of the catalogue had a very difficult task to perform; but he cannot be complimented on his manner of performing it. His words without knowledge darken counsel considerably, and his "nice derangement of epitaphs" would be creditable to Mrs. Malaprop. For example: We are informed that No. 637 is by "Large E. E., Louis, J. F.—Toilet of Venus. This work is particularly fine in tone and color, being painted with *superb delicacy and great ease.*" No. 637, we are informed, is "Crepin.—Landscape. This picture was attributed to Crepin by Mr. Thompson, but is evidently by a much greater artist, the trees being painted with *superb ease and power.*"

....There is hanging in the office of Wm. Hegeman & Co, 393 Broadway, opposite Fulton street, a very fine landscape by George L. Brown, of "The City of New York from Hoboken on a June Morning." The light, fleecy clouds, touched with gold, lie beyond the city; the green banks of Hoboken are in the foreground; the North River lies, a cool and blue ribbon, in front of the great city, whose Hudson Shore, steeples, and buildings lie bathed in the quiet morning light. The position of the artist is finely chosen. Woods, rocks, grass, water offset the city's heavier bulk; and the air, so full of light and warmth and life, bathes that in its animating splendor. This is a copy of the one presented by gentlemen of New York to the Prince of Wales, and now hanging in Windsor Castle. It should be on the walls of the Union League, or some other of our city club-houses, or in some New York gentleman's parlor. It will put the great city in its best dress before the eyes of its devotees. If all who love our town should look at it, and all who can indulge the luxury should purchase it, the artist's orders for copies would be far beyond his power to execute. It is a work that has cost great labor and time, and will aid in keeping Mr. Brown, where his other pictures have placed him, in the front rank of landscape painters. We advise all lovers of the metropolis and good pictures to call and see this "New York on a June Morning."

Music.

From a musical point of view the past week has been noticeable for the number of amateur concerts that have been given. These public efforts of our non-professional musicians are coming yearly more and more into favor. The example was set by the Mendelssohn Glee Club, a society of amateurs who have well-considered system of organization the more recent clubs have adopted, though they have none of them met with the same measure of success. This, undoubtedly, is in a great measure due to the hard work and steady drilling that the club submits itself to; partly also to the taking character of the music they sing—for there is nothing that so quickly captivates the ear as the rich harmonies of four-part male songs, unaccompanied by instruments. This club gave a concert at Lyric Hall, on Wednesday evening, the 26th ult. On the same evening the "Eight o'Clock Club," also an amateur organization, gave a concert; and on Saturday evening there were at different places two other similar entertainments, given by kindred organizations, and both for worthy objects—one at the Apollo Hall, by "The Rivarde Musical Club," for the benefit of the Baptist Home for the Aged; and the other at Lyric Hall, by a club of mixed voices, that seems not yet to have found for itself a name, though, what is more to the purpose, it has provided itself with an excellent conductor, being under the direction of Mr. Mosenthal. Their concert was for the benefit of the St. Barnabas Industrial Society, which provides work for those who are destitute and seeks to reclaim erring women. Both of these concerts were of a high standard, and were attended by excellent audiences. At that under Mr. Rivarde's direction the programme consisted of solos and orchestral pieces. Mr. Mosenthal's club sang a cantata by Spohr, an ecclesiastical piece by Hauptmann, and one of Mendelssohn's open-air pieces. Besides this, there was some very finished piano playing by a lady who is confessedly the foremost of all the amateur pianists of our city, and also some admirable solo-singing. Two other and more elaborate amateur efforts remain to be noticed. The first of which is the concert given by the Brooklyn Choral Union, at the Academy of Music in that city, last Thursday evening; and the other, the second performance of Von Weber's Der Freyschutz by the Arion Society—for this last may properly be classed among the performances of amateurs, though the two female characters of the opera were represented by professional singers. Our views of the merit of this most ambitious attempt to seize the highest honors of the lyric stage were presented last week, and were only confirmed by the representation of last Saturday evening. The opera makes the strongest demands upon the club in the very point in which it is weakest. It calls upon it for a tenor capable of singing and acting the part of Max, and to this call the society is unable to respond. Where the Arions are strongest there they have least opportunity for effect; for there are but two or three points in the opera where their great choral strength can be brought into play. The Brooklyn Choral Union, under the direction of Herr Zics, gave a very effective rendering of Felicien David's characteristic bit of oriental descriptive writing, called the "Desert." The tenor solos were sung by Mr. Simpson, and the explanatory poetical parts were read by Professor Roberts, the teacher of elocution. A number of other well-selected pieces were on the programme; among them the sextette from "Crispino," Rossini's "Charity" for female voices, a chorus from Hadyn's "Creation," and two orchestral overtures.

....Opera Bouffe was revived last week at the French Theater. The pranks of the "Grand Duchess" of Gerolstein were again played before a somewhat apathetic audience. Mrs. Howard Paul is the present representative of the grand ducal eccentricities. The performance is neither better nor worse than many that have preceded it, only duller—since time and repetition have blunted the edge of enjoyment. Italian opera was also revived at the Academy of Music on Tuesday evening; but, as it only brought back the familiar singers in the more than familiar opera, "Trovatore," there is need of no special comment.

....The rehearsals of the Philharmonic Society give promise of an interesting concert on Saturday evening. A new composer will be heard—Goldmark. His overture entitled Sacuntala is a work of merit. It is founded on an East Indian legend, the details of which will be given on the programmes on the evening of the performance. Besides this piece, there is Spohr's sensuously beautiful and orate symphony, the "Consecration of Tones," and a Beethoven overture, besides the playing of the distinguished young pianist, Miss Anna Mehlig.

Scientific.

The highest form of energy with which we are acquainted is that which may be called thought-power, and which is closely connected with the action of the brain. We have for some years been learning that other forms of force—heat, light, electricity, motion—are all mutually convertible. A certain amount of motion is equivalent to a certain fixed amount of heat. So with electricity, etc. The question whether brain action in the form of thought is correlated with heat finds some answer in some experiments described in a late lecture by Professor G. F. Barker, of Yale College, as reported in the *Scientific American*. It was found that the portion of the head which gave the best indications of changes of internal temperature was the depression which exists in the skull near the top of the back of the head. With this spot was connected an exceedingly delicate thermoelectric pile, which instantly indicates any change of temperature. By long practice it was ascertained that a state of mental torpor could be produced, lasting for hours, in which the needle remained stationary. But let a person knock on the door outside the room, or speak a single word, even though the experimenter remained absolutely passive, and the reception of the intelligence caused the needle to swing through 20 degrees. In explanation of this production of heat the analogy of the muscle at once suggests itself. No conversion of energy is complete; and, as the heat of muscular action represents force which has escaped conversion into motion, so the heat evolved during the reception of an idea is energy which has escaped conversion into thought, from precisely the same cause. Moreover, these experiments have shown that ideas which affect the emotions produce most heat in their reception—a few minutes' recitation to one's self of emotional poetry producing more effect than several hours of deep thought. Hence it is evident that the mechanism for the production of deep thoughts accomplishes this conversion of energy far more perfectly than that which produces simply emotion, just as a muscle develops less heat when doing work than when it contracts without doing it.

....We wish once more to call the attention of our young botanists to the question how our American plants are fertilized. Prof. Delpino says that a scarlet lobelia (*L. fulgens*) in the botanic gardens in Italy is never visited by insects, and produces no seed unless artificially fertilized. On the other hand, a blue lobelia from this country (*L. syphilitica*) is fertilized by insects. He conjectures that the scarlet corolla is offensive to most bees, but very attractive to humming-birds, who are common in the tropics, where this color is also frequent. It would be interesting to spend a day watching our scarlet lobelia (*L. cardinalis*), and observe what insects visit it. Delpino says that the *Arum Italicum*, *Aristolochia*, and *Asarum* are fertilized by gnats; the *Arum dra cunculus* by blue-bottle flies; the r

Ministerial Register.

ORDINATIONS AND INSTALLATIONS.

Adams, R. J., Bapt., inst., Jan. 19th, at Holyoke, Mass.

Alexander, George, Presb., ord., Jan. 20th, in East-avenue church, Schenectady, N. Y.

Baldwin, William B., Cong., ord., Jan. 18th, at North Rochester, Mass.

Cotton, George W., Unit., of Hopkinton, Mass., ord., Jan. 16th, at Arlington, Mass.

Everett, B. S., Presb., inst., Jan. 4th, at Jamesburg, N. Y.

Hedges, Charles, Presb., ord., Jan. 30th, in Grace church, colored, Pittsburgh.

Hudson, Thomas B., Presb., inst., Jan. 12th, at Clinton, N. Y.

Hulbert, C. B., Cong., inst., Jan. 19th, in Belleville-avenue church, Newark, N. J.

Johnson, Andrew, Presb., inst., Jan. 13th, at West Milton, N. Y.

Miller, J. R., Presb., inst., Jan. 17th, in Bethany church, Philadelphia.

Packard, Edward N., Cong., ord., at Evanston, Ill., Jan. 13th.

Parkinson, Royal, Cong., of Milton, Vt., inst., Jan. 13th, at Temple, N. H.

Rockwell, A. O., Preab., inst., Dec. 29th, at Frankfort, Pa.

Schaeffer, Charles S., Bapt., ord., Dec. 27th, in Tenth church, Philadelphia.

Shipman, Samuel B., Cong., of Andover Seminary, ord., Jan. 18th, at Atwater, O.

Snyder, John, Unit., ord., Jan. 27th, in Third church, Hingham, Mass.

Turner, Philip H., Luth., of Hartwick Seminary, inst., at Gardnersville, N. Y.

Wilson, J. G., Cong., inst., Jan. 13th, at Saxton's River, Vt.

CALLS.

Atwood, M., Freewill Bapt., to South Stratford, Vt.

Anderson, Prof., D.D., Bapt., of Newton Seminary, to Jamaica Plain, Mass.

Avery, Eugene H., Presb., of Warren, Ill., to Sioux City, Iowa.

Barrett, E. H., Southern Presb., of Lynchburg, Va., to Abingdon, Va.

Bevan, Isaac, Bapt., to Lancaster, Pa.

Buckholder, J. C., Bapt., of Davis, Ill., to Ripon, Wis.

Carr, H. M., Bapt., to Vieden, Ill.

Clarke, James Freeman, D.D., Unit., of Boston, to First church, Cambridge, Mass.

Collier, Robert Laird, Unit., of Chicago, to the Church of the Unity, Boston.

Conley, J. P., Presb., to Sixth church, Philadelphia.

Dickey, J. B., Presb., of Two Ridges, O., to Raccoon church, Pa.

Emory, J. C., Christian, of Taunton, Mass., to Haverhill, Mass.

Fenenman, W. H., Reformed (German), of Indianapolis, to Berwick, O.

Green, W. T., Bapt., to Adams-street church, Peoria, Ill.

Hall, J., D.D., Bapt., of Iowa, to Chillicothe, Mo.

Hall, R. G., Bapt., to Deer Park, Ill.

Hamilton, William E., Presb., to Corning, Iowa.

Hawwiss, P., Cong., to San Buenaventura, Cal.

Heffierman, John M., Epis., of Bloomingdale, N. Y., to St. Paul's church, Paterson, N. J.

Hill, George E., Cong., of Saxonville, Mass., to Southport, Conn.

Jelly, J. M., Reformed (German), of Richmond church, to St. John's church, Mantua, Pa.

Jones, Charles, Presb., of Lafayette, N.Y., to Saline, Mich.

Jones, H. P., Bapt., of Noank, Ct., to Princeton, N. J.

Johnson, Lyman, Bapt., of Cromwell, Ct., to Colchester, N. Y.

Kellogg, Lewis, Presb., to North Granville, N. Y.

Kline, A. S., Southern Presb., of Meridian, to Enterprise, Miss.

Knipe, Mr., Presb., of Western Seminary, to Delaware Gap, Pa.

Korns, E. J., Luth., of Pottstown, Pa., to Allentown, Pa.

Lake, O. E., Reformed (German), of Shelbyville, to Mohicanville, O.

Lamb, T. G., Bapt., of Rochester, N. Y., to Schoolcraft, Mich.

Lloyd, J. L., Bapt., of Winchester, Tenn., to Knoxville, Tenn.

Lounsbury, W., Bapt., of Medina, N. Y., to Battle Creek, Mich.

Lusk, William, Presb., of Huron, N. Y., to Reedsburgh, Wis.

Macklin, R. H., Southern Presb., from New Prospect, to Black's Wells, Miss.

Mason, Warren, Bapt., of Sandwich, N. H., to Branford, Ct.

Parker, C. S., Bapt., of Canton, Me., to South Norridgewock, Me.

Penney, C. F., Free Bapt., of Augusta, Me., to Portland, Me.

Peck, H. P., Presb., of Cheyenne, to Lincoln, Neb.

Phraner, W. H., Reformed (Dutch), to Second church, Schenectady, N. Y.

Richards, James, D.D., Bapt., to East Boston, Mass.

Portman, F. G., Bapt., of Dowagiac, Mich., to Benton Harbor, Mich.

Stevens, H. S., Bapt., of Brooklyn, to Twenty-fifth-street church, New York.

Smyth, Newman, Cong., of Brunswick, Me., son of Prof. Smyth, to First church, Bangor, Me.

Southgate, Robert, Cong., of Ipswich, Mass., to West Orford, N. H.

Taft, Howard B., Bapt., of Salem, Mich., to Otsego, Mich.

Van Cleve, R. S., Presb., of Erie, to Leetsdale, Pa.

Waldron, J. D., Freewill Bapt., of South Stafford, Vt., to North Lawrence, N. Y.

Waugh, John, Presb., of Canton, N. Y., to Carthage, N. Y.

Wilson, M. J., Presb., missionary to the Indians, to Columbus, Neb.

RESIGNATIONS.

Abbot, G. J., Freewill Bapt., of Gonic, N. H.

Anthony, J. B., Luth., of Juniata, Pa.

Beane, P. A., Cong., of Hampden, O., after a pastorate of 14 years.

Bell, P. G., Luth., of Newcastle, Ind.

Childs, E. W., Presb., of Jonesville, Mich.

Comstock, D. W., Cong., of Bristol, Vt.

Davenport, W. W., Cong., agent of Hartford Seminary. Ill-health.

Farley, H. G., Bapt., of New Boston, N. H.

Francis, John, Bapt., of Brooklyn, Cal.

Flint, G. E., Bapt., of New Berlin, N. Y.

Langley, J. W., Meth., of Union church, St. Louis.

Lyman, Dr., Epis., of the American chapel, Rome, Italy.

McLaughlin, Mr., Cong., of Gilroy, Cal.

Parker, H., Cong., of Ashby, Mass.

Read, D. M., Unit., of Rockford, Ill. Feeble health.

Sanborn, Mr., Cong., of Northborough, Mass.

Scott, W. A., D.D., Presb., of Forty-second-street church, New York.

Staley, Dr., Epis., Bishop of Honolulu, abandons the island.

Walden, W. N., Bapt., of Chesterfield, Conn.

DEATHS.

Cadwell, C. C., Cong., 70, of Lamar, Mo., Jan. 10th.

Davidson, James J., Meth., of Decatur, Ill.

De Sanctis, Dr., 61, of Italy, at Florence, Dec. 31st.

Dymond, William, Epis., 80, of Yorkville, New York, Jan. 29th.

Feltch, Joseph H., Cong., 32, of Cummington, Mass.

Gill, Philip, Epis., 87, of St. John's, Derby, Eng., an old friend of the Wesleys.

Grove, Philetus, Meth., of Woodland, Cal., Dec. 28th.

Haudenbergh, James B., D.D., 70, Reformed (Dutch), of New York, Jan. 23d.

Jones, George, Epis., 70, of Philadelphia, Jan. 22d, chaplain U. S. N.

Mathews, W. M., Reformed (Dutch), 85, of Few York, Jan. 28th.

Morrison, Donald, Presb., 41, of Canada, missionary at Onchunga, New Zealand, Oct. 20th.

Penick, Daniel A., Presb., 73, of Rocky River, N. C.

Roche, A. L., Cath., of Abington, Mass., Jan. 24th.

Spriggs, Josiah, Meth., 60, of Campbell Hill, Va., Jan. 17th.

Thomas, David, Meth., 59, of Constantine, Mich.

Woodbury, Isaac, Bapt., 64, of Marshpee, Mass., Dec. 6th.

MISCELLANEOUS.

Biddle, J. N., Cumberland Presb., of Iowa, is chosen agent of Lincoln University.

Ellis, George E., D. D., Unit., of Boston, is writing a life of Count Rumford for the American Academy of Arts and Sciences.

Fiske, Frederick A., Cong., of Raynham, Mass., has applied for orders in the Episcopal Church.

Greene, D. Crosby, Cong., missionary of the A. B. C. F. M., arrived at Yokohama, Japan, Nov. 4th.

Illowy, Rabbi, Heb., in settling on a farm in Ohio, opened a Sunday school, to which the neighbors send their children to be instructed in Hebrew history.

Kelley, M. J., Bapt., is appointed chaplain of the Military Asylum, Augusta, Me.

Kilpatrick, Rev., Presb., of Glasgow, Scotland, has obtained Rays of Absence six months, to labor in Spain.

King, Alexander, Cong., of Greenwich, London, is coming to this country in February, to lecture on the waste of the Irish people.

Leek, John W., Meth., has united with the Protestant Episcopal Church.

Marshall, W. R., Presb., of Columbus, O., accepts the financial agency of Wooster University, O.

Marvin, Bishop, Meth., has consented to write the history of Methodism in Missouri.

Phelps, Austin, D. D., Cong., of Andover Seminary, is appointed lecturer on English style in Harvard College this year.

Towle, F. W., Bapt., of Claremont, N. H., is elected principal of the New London Institute, N. H.

Willis, Alfred, Epis., of New Brompton, Eng., has been ordained Bishop of Madagascar.

Williams, James, Bapt., of Tenant's Harbor, Me., is appointed missionary for the Eastern Districts.

Our Young Folks.

BENNY'S DREAM.

BY AUNT ELSIE.

I'n Ben went out to fish, one day,
He wandered through a meadow,
Upon whose flowery bosom lay
The sunshine and the shadow.

'Twas summer, and the ample field
Was gayly sprinkled over
With tall green grass and lilies white,
With buttercups and clover.

Among the flowers a brooklet ran,
A merry little rover,
Whose merry song rose up with that
Of blackbird and of plover.

Now, Ben was not a wilful boy,
Although a trifle lazy;
So, standing there upon the bank,
He spied a little daisy.

And first he set his rod and line,
His fish-hook nicely baited,
Then queerly to the flower he talked,
As for "a bite" he waited.

"What happy lives the flowers lead,
With naught on earth to vex them;
No books to bore their pretty heads,
Nor study to perplex them!

"You live here like a fairy queen,
My little white-and-yellow!
That spruce-tree is your parasol,
Your bed is soft and mellow.

"The sweet green grass your carpet is,
Companion buds surround you,
The dark old woods rise up as grand
As palace-walls around you.

"You stand here idle all day long,
You sure must be contented;
If I'a daisy's life could lead,
My school-books might be rented."

But, envying still the daisy-buds,
And thinking them so happy,
And wishing still to be a flower,
Ben suddenly grew nappy.

And lying on the daisy-bank,
The sleepy little sinner
Lost sight of all his former plans
Of trout enough for dinner!

The sun marched up to middle sky,
Its bright rays o'er him beaming;
Back toward the east the shadows turned,
And still found Benny dreaming.

A perch ran off with bait and hook,
The first "bite" of his fishing;
His fish-pole started down the brook,
And left him to his wishing.

And there he dreamed that all the flowers,
The dullest and the fairest,
Spoke out with voices, one and all,
The humblest and the rarest,

And said: "O! idle little boy,
Upon our meadow lying,
How sad, that while you slumber here,
Life's brightest hours are flying.

"Dream not the flowers lead useless lives;
They have a mission holy,
And pass their days in thankfulness,
With spirits meek and lowly.

"Wake! and work on, with faithful hands,
With willing heart and cheery!
Night comes at last in Labor's path,
And rest comes to the weary.

"A steadfast *hope* for every wish
To thee will soon be given;
Unbroken *peace* for idle *dreams*,
And sweeter rest in Heaven!"

When Benny woke, and found the day
Had slowly been retreating,
While he had dreamed the hours away
Till all its light was fleeting,

He humbly thought, as home he went,
"I will accept the token,
And henceforth number *hours* by *deeds*."
His word was never broken.

THE TWO NEIGHBORS OF THE BEAUTIFUL VALLEY.

THERE is one story that all the Oak and Elm trees know—a story of something that happened long ago, when the first Oak tree and the first Elm tree that ever was were young and lived in the Beautiful Valley.

They tell this story in the summer-time, when they are in a full dress of leaves; and they tell it in the winter, too, when their bare branches sway drearily to and fro, waiting for the summer-time to come again.

Listen to them some time; and, if you understand their language, this is the story they will tell you:

There were two neighbors lived together side by side a long time ago—thousands of years ago—when all the mountains were young; and both were very rich, but not in gold, or silver, or precious stones, and this was before there was any money in the world.

One was rich in strength, and the other was rich in love.

They had lived side by side for many summers and winters, through all the years of their beautiful neighborly lives.

The strong neighbor was the Oak, and the loving neighbor was the Elm.

The home they lived in was the Beautiful Valley. A little river came dancing down from the mountains and ran sparkling through the Valley, and the soft green grass was spattered thickly with bright flowers all through the summer days. The dear little breezes came there, and flitted through their branches, and told them beautiful fairy stories of the South Land they came from; and in winter the North Wind came roaring through the valley, and as it flew through it whistled fiercely of the cold and the icebergs away off by the wild North Pole.

And the two trees lived alone in the Beautiful Valley; and these were all the visitors they ever had from outside the valley. No human being had ever been there, and this was the first Oak tree and the first Elm tree that ever was.

They loved each other very much, these two neighbors—at least, they thought they did. They had come nearer together every year, until the tiny leaves at the tips of their branches could kiss each other every summer, and their friendly roots could shake hands under the ground.

The Elm had often said to the Oak:

"How strong and brave you look, Lord Oak, with your stout trunk and sturdy branches, and your thick, shining leaves! You don't even bend when the North Wind comes roaring by."

"Now Lord Oak was proud of his strength; so he only shook a little smile from his very smallest branches, and answered, rather grandly:

"And you are very pretty, my Lady Elm, with all those graceful, slender branches, and your pretty, pointed, fine-veined leaves."

But he secretly thought to himself that the Lady Elm was a weak little tree, after all; and that it was a great deal better to be strong and brave, as he was, than to be gentle and beautiful like the Lady Elm. He rather pitied her. Still they were very good friends. Each one was all the other had; and so each *must* be a great deal to the other.

And the winters and summers went over their heads. And still the Lady Elm, in her gentle, loving way, admired the strong and brave Lord Oak, and told him so; which was not very good for him, for he grew prouder every year, and now he answered, more shortly than before:

"You are very pretty, my Lady."

And then a little shiver of pain went through the fine, slender branches and pretty, pointed leaves of the Elm; and she felt as if Lord Oak did not understand her very well, for he ought to know that she was tired of being told that she was very pretty. She wondered if he thought she was good for nothing else but to be pretty, and to be told so. She wondered, too, if she really was good for nothing else.

But it seemed as if it could not be helped. The Lady Elm could see no way to make things different. And so she just lived on in her quiet, loving life, and was very patient, and still admired the brave Lord Oak; but she did not tell him of it often now. And since she had begun to think about these things she was sometimes sad, and she had never been sad before.

And then more summers and winters went by, until the Great Storm came. It began very quietly. Lord Oak had no idea of what was coming. It was in the autumn; but the day had been as hot as a summer's day, and in the afternoon it grew suddenly very, very still.

"I can hardly breathe," said the Lady Elm.

"It is sultry," carelessly said Lord Oak. He was busy counting the young acorns on his branches, and did not like to be interrupted.

"But it never was so still and stifling before," continued the Lady Elm. "I am sure something strange will happen."

"Nonsense, my lady," said Lord Oak; "think how much pleasanter it is to be quiet than to be tossed about by the winter winds." Lord Oak liked to be quiet.

"But it is *too* quiet," said the Lady Elm.

"You are hard to please, my lady," said Lord Oak.

So the Lady Elm said no more; and Lord Oak had just counted as far as one thousand and seventeen in his little family of acorns, when a curious shrill whistle, such as they had never heard before, sounded through the Beautiful Valley, and then the sky seemed to fall, and it grew dark, and the furious tornado rushed raging in at one end of the narrow valley.

"O-h!" groaned the Lady Elm. "Let us twine our branches together, and then perhaps we can bear it."

Now Lord Oak really loved the Lady Elm—that is, he loved her in his way, which was not so much as she loved him; but it almost seemed, from the answer he made, as if he did not love her at all.

The truth was that Lord Oak had been proud of his strength for so long, without using it, that he had been growing very selfish; and he forgot for a moment that, just because he was so strong, he should help with his strength the gentle Lady Elm, who had less.

So he threw his strong arms straight out fiercely to fight the storm; and he answered, hastily:

"I need no help. *I can stand alone!*"

"But I am afraid that I cannot," moaned the Lady Elm.

And she thought to herself: "I can never fight the storm like that. I have not strength enough. I must cast down my slender branches, and let it rush by me."

So she bent her swaying branches down, down, so lowly; and the two neighbors stood there silently, without helping each other, while the Great Storm swept by.

The wind roared terribly. The branches of the Oak and the Elm creaked and snapped, and then the furious rain dashed down, and the pretty Elm leaves were cut and wounded by the fierce, shining, fast-driving drops, as if they had been sharp swords.

Lord Oak stood proudly through it all. He never bent a moment to the wild tornado, and his stout trunk did not even shiver. But all the young acorns he was so proud of were torn from him and scattered far over the Beautiful Valley; and that grieved the Oak's stout heart.

The Lady Elm shook in every fiber. Every one of her slender branches drooped, and the fading grass at her feet was covered thick with her pretty fallen leaves.

And the Great Storm swept by and was gone.

Then Lord Oak shook himself stoutly, and said:

"Don't be so downcast, my Lady! It is all over now. How you droop and bend! I will help you up again."

And he tried to reach out his branches to take hold of hers; but, alas! for the proud Oak's strength. He could no longer move a single branch. He had flung them out fiercely in his selfish fight with the storm; and, just as he had thrown them out, so they staid.

And the Elm stood trembling by; and she said, sadly:

"And I cannot *raise* one branch. I cast them down when the storm went by, and now they must stay cast down forever."

Then Lord Oak said, impatiently:

"You don't try to raise your branches. I am sure you can raise them a little. Only try, and don't be so discouraged; and then you can take hold of my strong branches, and all will be right again as it was before."

"If you would only bend down to me a little," said the Lady Elm.

"But you see I can't," said Lord Oak, angrily.

And the gentle Lady Elm did not tell him, as he had told her, that he "did not try."

Many and many times they tried to bend their branches, and to take each other by the hand again; but it was all in vain, and by and by they gave up trying in despair.

The Lady Elm stood trembling and shrinking, downcast and sad.

Lord Oak still stood proudly, with all his stout branches flung out as bravely as at the very moment when the Great Storm dashed into the Beautiful Valley.

A few faint streaks of yellow light shone at the edge of the horizon as the sun went down.

Some new, strange birds, blown away from their bird-homes by the Great Storm, flew wearily into the Beautiful Valley, and alighted upon the two lonely trees.

Then the Oak and the Elm told their bird-visitors the story of their trouble. And they said:

"We shall die now. The Great Storm has left us standing; but we shall never be so strong again. We can never clasp hands and stand together again. We must live apart now, and we have but few more years left to stay in the Beautiful Valley."

But, for all their sorrow, the Lady Elm had a kind thought for the poor, homeless birds; and she said to them:

"We cannot do much for you. But you shall live in our branches, if you will; and we will shade you from the summer sun, and make you a home as long as you want to stay."

And the birds thanked her, and went to sleep. And while they slept they dreamed of the lonely trees of the Beautiful Valley; and they dreamed of thousands of years in the future, and of many and comforting promises for the sheltering trees.

And in the morning they sang their dreams to the kindly trees; and these are the songs they sang:

"Alas! for the trees of the Beautiful Valley. They grew lovingly together for many years, the strong brother and the gentle sister. The gentle sister was beautiful and loving, but the strong brother grew selfish and proud. And when the Great Storm came, Lord Oak forgot to use his strength to help his gentle sister, and only said, '*I* can stand alone.' And now the wild storm has brought sorrow to both. They can never clasp their branches together again, never be a help and strength to each other again; that can never and never be."

A quivering rustle of grief swept over all their leaves, for they had loved each other tenderly; but the Elm was very sad, and the Oak's heart was proud still.

And the birds sang on:

"We shall fly away over mountains and seas to many strange and beautiful lands. And we will carry with us the Elm seeds and the acorns, and plant them far, far away; and your children shall grow by thousands and be blest in those beautiful lands."

"That is good!" said Lord Oak, still proudly.

"I would that my children might live and be blest nearer me," said the Lady Elm, timidly.

And the echo of a bird-song floated back:

"The world is wide, and that can never and never be."

And the birds sang on:

"Every child of Lord Oak shall be a king, and every child of the Lady Elm shall be a queen; and all the trees shall honor and be proud of the Oak, but they shall tenderly love the Elm."

The early rays of sunrise glanced over the lonely trees, and showed every leaf of the Lady Elm kneeling in thankfulness at the blessed promise for her children. But Lord Oak shook his shining leaves and answered, proudly still:

"They shall love my children too!"

And the echo of a bird-song floated back again:

"Love is not constrained; that can never and never be."

And the birds sang on: "Your children shall be strong and brave, like you, Lord Oak. And after many thousand years they shall be changed into wonderful ships, that shall sail the great seas over, and so they shall do the world's work gladly."

"And I will live to see them do it, my glorious children!" shouted the old Oak.

And the echo floated back: "Each must die in his time; that can never and never be."

And then, nestling close to the heart of the gentle Elm, the birds sang on: "You have loved much, and your children shall be loved forever; and after many thousand years they shall be loved by human beings—beings that you may never see. They shall live and grow in the cold North and the sunny South, by the seashore and the inland rivers, in the valleys and on the uplifting hills. They shall dwell near the happy homes of men and women; children shall swing in their shade; and all shall be glad and thankful for their beautiful presence. They shall be blest with the sweet grace that comes of loving and being loved. They shall be the most beautiful and the best-beloved of trees. Their lowly-drooping branches shall bend tenderly to all the frail plants below them; and yet they shall have—as you have had—the strength to stand alone in time of sorrow.

"I would that they might never know sorrow, my precious children," softly said the Lady Elm.

And the last echo of the bird-song floated, oh! so faintly, back, as the bright birds flew away:

"Sorrow is for all of earth; that can never and never be."

And so the birds flew out of the Beautiful Valley; and the lonely trees withered away and died after many years.

But the words of the promises came true after many thousand years.

The children of the Oak and the Elm grow in beautiful lands the wide world over, and the children of the Oak sail the great seas everywhere.

The Oak is the proud king of all the trees, and the Elm is the beautiful, gentle queen; and they love each other tenderly.

But the branches of the Oaks are still flung out, as if in defiance of the air and sunshine; and the branches of the Elms still droop, as if with a fearful memory of the first Great Storm.

And their branches may not intertwine; that can never and never be, as the birds sang so many thousand years ago, when the first trees and all the mountains were young.

And this is the story they are always telling in the low rustle of the Oak leaves and the faint sighing of the Elm leaves.

And, if we understand their language, we can hear it yet in the summer-time.

Sunday Schools.

ON account of an absurd attempt to be neutral during the "late unpleasantness," Kentucky became somewhat demoralized. Among the undisturbed and pleasant relations were those of the Sunday school. Schools were planted and maintained, and the work went on with little interruption. We remember that a Sunday school convention was held between the two contending armies. Delegates had to pass the lines of both. A good brother, now gone to his rest, at that time a missionary of the American Sunday School Union, had some difficulty in passing Bragg's pickets. He succeeded by virtue of being an excellent singer. He was a most radical Unionist, and was greatly exercised with Morgan and his wicked doings. He thought he ought to be hung or burned. In fact, no punishment was too bad for him. A friend ventured to hint that Morgan might catch him some time. "Never you fear," said he. "I shall take mighty good care to keep out of his clutches." Well, it happened that our friend, who by the way rode a valuable horse, in going to an appointment, had to pass the enemy's outposts. The horse was too a great temptation, and straightway our missionary was brought before Morgan himself. A sharp colloquy followed. "Where you going, sir?" "To start a Sunday school at Goose Creek." "A Sunday school! That's a likely story! You look like a Sunday school man. They don't ride that kind of horses—not much. Got anything to show?" "Yes, sir. Here is my commission." Fortunately Rev. John McCullagh, who for 30 years has been the prophet and apostle of Sunday schools in that state, had taken the precaution to countersign the commission. "I don't know anything about these chaps; only old Mack. Let him go. I heard him preach when I wasn't knee-high to a duck. Can you sing?" "Yes, sir." And he began, with a slight tremor in his voice, to sing his Sunday school songs. It was a picture for an artist. The missionary singing for dear life; the rude surroundings of camp and army; the officers seated on their horses; those rough, hard men gathered in groups, leaning on their rifles; the charm of the music, the power of association bringing up home, and fireside, and Sunday school memories. Those strong men wept like children. After a time, Morgan's shrill voice rang out: "Boys, this chap is all right. Let him go." Our friend was not at all badly frightened an individual as one often sees; and the reader may believe that he accomplished some tall riding. It is only fair to add that his appreciation of Morgan was slightly modified.

....We watch with unalloyed pleasure the remarkable progress of Chinese Sunday schools in California. The church of the Advent, San Francisco, Rev. Dr. Lathrop rector, has a school of 75, of all ages and sizes. At their first anniversary, lately held, the Chinamen occupied seats in front of the chancel and participated in the services, and seemed highly pleased. They take great delight in singing the Sunday schools hymns. They are now learning our language rapidly. Many of them repeated the Lord's Prayer and the Commandments, and seem really interested in the Christian religion. The school was started last November.

....Mrs. Willing, in the *National Teacher*, says:

"The Sabbath school should be like a home. We do not enjoy visiting where a frozen respectability stiffens every movement, nor where a coarse, rollicking familiarity disgusts us, but where an easy refinement makes a genial atmosphere of kindness. The Sabbath school ought not to be conducted like a state funeral. Neither ought it to be kept in a perpetual titter. There is an atmosphere of homelike cheerfulness in the school where the social element is properly used; officers and teachers greet each other and the scholars are warmly, cordially, heartily. Differences of social standing, that elsewhere keep the poor reminded of the shabbiness of their clothing and the coarseness of their manners, are entirely ignored here."

....The New York Methodist Sunday School Society held a large meeting in the 18th-streeth Methodist church, January 17th, Rev. Mr. Depew in the chair. The object of the institution is to establish Sunday schools and mission churches throughout the upper part of the city. Fourteen Sunday schools have been started within 3½ years, with 6,000 children and 1,000 exercises are reported. Several mission chapels have been opened. Over $128,000 has been invested in church property, all of which is now free of debt.

....The Union Pacific Baptist school and Providence Mission, Chicago, had a joint festival at Christmas. The gift business seemed slightly reversed. H. R. Clissford, superintendent of Union-park school, received a handsome gold watch, a present from the teachers and scholars; and S. S. Scribner, of Providence Mission, received valuable and appropriate books from the scholars and teachers of his school.

....It is not the *awfully* good people who win the young to Christ; nor the light, trivial people; but the true, genuine, earnest people.

....The Howard-street Chinese Sunday school, San Francisco, Dr. Scudder's, has gained 40 per cent. in 4 weeks.

Temperance.

THE Congressional Temperance Society held a crowded meeting at the Metropolitan Methodist church, in Washington, Jan. 16th. Senator Wilson, president, was in the chair. Addresses were delivered by him and Senators Pomeroy, of Kansas; Willey, of West Va.; Patterson, of New Hampshire; and Buckingham, of Conn.; also by Representatives Whittemore, of South Carolina; and Ferry, of Michigan; and Vice-President Colfax. The society adopted the following recommendation:

"Believing that the habitual use of intoxicating liquors as a beverage causes poverty, suffering, and crime; that there is safety alone in total abstinence; and that the personal pledge and co-operative effort tend to secure and maintain such abstinence; the Congressional Temperance Society suggest and recommend to the ministers and to the churches, to all temperance organizations and the humane, philanthropic, and patriotic throughout the land, to hold simultaneous meetings in their several towns, townships, and city wards on the 22d of February next, the birthday of Washington, and unite in the organization of union temperance societies, based on the simple pledge of total abstinence from all that intoxicates; and to adopt practicable measures to have such pledge presented to every person, and child over ten years of age. There are millions of members of Christian churches, millions of children in the Sabbath and public schools, and millions of others, who, it is believed, might be persuaded to pledge their faith, truth, and honor wholly to abstain from the use of intoxicating drinks. And this society believes, if a concerted, vigorous, and persistent effort were made, that one-fourth, if not one-third, of the nation would, within a few months, be thus pledged and enrolled."

....The annual convention of the Connecticut Temperance Union was held at Hartford, Jan. 19th. The executive committee reported that the cause had made gratifying progress during the year. The report sustained the position of the Radical Prohibitionists in Massachusetts, and reviewed the history of the prohibition movement in that state, regarding the constabulary force as the most successful against rumselling of any in the state, and called upon the friends of good order to sustain a petition for a similar prohibition law to come before the next legislature. The subject of the absence of intoxication in European countries, where the use of beer is common, was discussed by Prof. Newhall, of the Wesleyan University; the Rev. Mr. Gage, of Hartford; and the Rev. J. C. Wrightman, of Cambridge, Mass.; the conclusion being that race and temperament governed the matter mainly, and that the example of European society was not a safe one to follow in America. The Rev. Mr. Oviatt, of Vernon, read an address on temperance in colleges, calling upon the officers and teachers of such institutions to not only teach total abstinence to the students, but to set them practical examples. The effort to organize a political party failed, and the subject of political action was referred to a committee (Rev. Dr. Patton chairman), who will report next year.

....A convention composed of 133 delegates from 40 of the 200 towns and cities in the State of New Hampshire met in Concord, Jan. 12th. The majority evincing a determination to form a temperance political party, about 30 delegates withdrew and held a separate meeting, in which they "resolved that, as the firm friends of stringent prohibitory legislation, we do not see the way clear to the nomination of a candidate for governor or the present year." The convention nominated the Rev. Dr. Barrows as the temperance candidate for governor. If he gets many votes, the result will probably be a defeat of the Republican party, and a triumph of the Democrats, by whom the prohibitory system will very likely be destroyed.

....The young ladies of Tipton, Ind., recently met in council and passed the following resolutions: "*Whereas*, we mean business; therefore, *Resolved*, that we will not accompany any young man to church or other place of amusement who uses tobacco in any manner; and, resolved, that we discard all young men who play billiards, euchre, or poker; and, resolved, that young men who indulge in profane language need not apply; and, resolved, that we will not, by 'hook, look, or crook,' notice any young man who indulges in lager beer or whisky; and, resolved, that we will not harbor young men known to keep late hours."

....A Georgia paper speaks of a man who one day, recently, said to his 15-years old son, as he stepped out of a liquor saloon, that he was ashamed to see him emerging from such a place, with the fumes of whisky upon his lips; and, after giving the boy some wholesome advice, ordered him to go home, and, turning on his heel, entered the saloon and took a drink himself.

Foreign Gleanings.

THE Cable has brought us news of the death of a brave old English—or, rather, Irish—paladin, the gallant General Sir De Lacy Evans. More than half a century ago De Lacy Evans visited Washington—at the head of the small body of infantry whose "raid" was so memorable. De Lacy Evans, we believe, always insisted that the burning of the public buildings by Admiral Cockburn's order was a deed against which he vainly protested. He fought at Bladensburg and in the attack on Baltimore, and was wounded at New Orleans. He recovered from his wound just in time to get to Europe and fight at Quatre Bras and Waterloo. He had done plenty of fighting, however, in India and in Spain before this. Subsequently he adopted the cause of the Infant Queen Isabella of Spain, commanded the British auxiliary legion there, and did gallant service against Don Carlos. His countrymen, the present Lord Ranelagh, fought on the other side; and on one occasion Ranelagh and his men, surprised by the fiery Evans, had to escape in their shirts. De Lacy Evans became a member of Parliament, and sat as a Liberal for Westminster, previously the constituency of Charles James Fox, and the dauntless seaking, Lord Cochrane, and, later, of John Stuart Mill. De Lacy Evans rendered his last military services in the Crimean War. He was 82 years of age when he died.

....The London *Morning Post*, it seems, has been publishing a letter from New York "full of vile libels on American society and women." What does it matter? Who cares? If any New Yorker does care, let him or her be consoled by the knowledge that it was the London *Morning Post* which, a few years ago, began and kept up the series of "vile libels" on English society and women which the *Saturday Review* followed and improved upon. The *Morning Post* is the inventor of the charming theory which had such a popularity that the matrons and maids of Belgravia are Messalinas at heart; that they would fully imitate the *demi-monde*, if they could; and, as they can't conveniently do this, they find their only consolation in painting their cheeks and going half-naked to balls and theaters. The good fame of Englishwomen survived all this; our New York ladies need not be much alarmed.

....The Pope has just announced, in his address to his army on New Year's day, the repentance and humiliation of an important "personage," whom he does not name, but whom every one assumes to be Victor Emanuel, King of Italy. This "personage," it seems, has expressed contrition for the part he took in assailing the Pope. On the other hand, the King's friends insist that he does not repent; or that, if he did, it was only when he was sick, and that, being now pretty well again, he repents of his repentance. That there is, however, a dash of superstition in Victor Emanuel no one doubts.

....Professor Huxley has been smashing up the Celt and Saxon theory so dear to British Philistines. He has just given a lecture in which he shows that the Irish are not one whit more Celtic or less Anglo-Saxon than the English, and that Ireland is miserable to-day only because of England's past tyranny and misgovernment. Thereby he demolishes the grand stronghold of lazy statesmen, selfish landlords, and cockney blockheads.

....The Count D'Eu, son-in-law of the Emperor of Brazil and grandson of the late Louis Philippe, has been declared heir presumptive to the Brazilian throne. This is to a certain extent, so far as the Orleans family are concerned, realizing Canning's famous declaration, and "calling in the New World to redress the balance of the Old."

....The Duc de Montpensier has been trying to become a member of the Spanish Constituent Cortes. Is this what Spanish Loyalists will call a step in the right direction? Napoleon the Third began in this way; but then so did Phillippe Egalité.

Pebbles.

MARK TWAIN introduced himself to an Ogdensburgh audience in this modest way: "*Ladies and Gentlemen*:—The next lecture of this course will be delivered this evening by Samuel L. Clemens, otherwise Mark Twain, a gentleman whose high character and unimpeachable integrity are only equaled by his comeliness of person and grace of manner. And I am the man. You will excuse me for introducing myself, for I have just excused the chairman from introducing me. I know it's not the ordinary way; but the fact is, I never yet have found a chairman of a lecture committee who was equal to the task of introducing me as I ought to be introduced."

....An elderly clergyman, living not far from Westfield, is noted for his occasional absence of mind. A neighbor sent into Westfield by him recently for twenty-five pounds of sausages; which he purchased and left at the store until he should be ready to return home. This he returned and did no less than three times in succession, and finally went home with one hundred pounds of sausages instead of twenty-five.

....A fond young mother has written and sent to a California paper a poem upon "Baby." In common with most young writers, she has the fault of sometimes sacrificing sense to melody. Here is one stanza in illustration:

"Doxery doodle um dinkle um dum,
Tum to its mozzery mozzery mum:
Tuzzery, izzery, boozery boo,
No baby so sweet and so pitty as 'ou."

....Rev. W. J. Potter, in *The Radical*, tells a story of a man who, having been driven out of his Unitarian pew into an Episcopal church by the disagreeable politics of his old minister, and being rallied one Sunday morning by one of his Unitarian neighbors on the service-book under his arm, replied with dignified piety: "Yes, this is my *lethargy*."

....Corro Gordo Williams has just married Mrs. H. Lindsay Hamilton, of Mount Sterling, Kentucky, a noted female secessionist, who had a rebel company named after her in the late war. Well, General Williams has gone through three wars—Florida, Mexico, and the Rebellion. It remains to be seen whether he will stand this one.

....Now, sposin you was to be turned into an animal," said Jim, "what would you like to be, Bill?" "O, I'd be a lion," replied Bill, "because he's so ——" "O, no, don't be a lion, Bill," interrupted little Tom, who had had some recent painful experience at school; "be a wasp, and then you can sting the schoolmaster."

....Dan," said a little four-year-old, "give me a sixpence to buy a monkey." "We've got one monkey in the house now," replied the elder brother. "Who is it, Dan?" asked the little fellow. "You," was the reply. "Then give me sixpence to buy the monkey some nuts." His brother could not resist.

....The following advertisement for the recovery of a red calf was actually published in a paper of Columbia County, Pa., in the summer of 1869: "*Lost*—A Calf Ret. His two behind legs were White. He was a she calf. Everybody what catches him gits tree Dollars."—*Lippincott's Magazine.*

....Miss Julia Hubbard, the "transcribing clerk" of the Wisconsin legislature, is young, handsome, and well-educated. A bashful young member called her the transporting clerk, in his confusion, the other day, and was immediately called to order by all the other unmarried members.

....The Hon. R. S. Heflin, member of Congress from Alabama, was lately found in his room at Washington almost suffocated by gas. When brought to, he said he "tried to pinch the light out, but found that somebody had stolen the wick."

Current Religious Views.

CHRISTIANITY AND NATURALISM.

[ARRANGEMENTS have been made in Boston for a course of popular

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The Independent.

THEODORE TILTON, EDITOR.
HENRY C. BOWEN,
PUBLISHER AND PROPRIETOR.

New York, February 3, 1870.

WHAT IS A CHRISTIAN?

IF old-fashioned, deep-blue, Puritan Orthodoxy wishes to retain in the future the respect which it has enjoyed in the past, its representative organs must desist from giving opprobrious names to Christians of other theological creeds.

An Evangelical journal in Milwaukee, in speaking of the term Christian, says:

"That term has always been applied to those who accept the *divinity* of Jesus Christ—that he is the Son of God, as taught in the Holy Scriptures. How is it possible, then, for those who deny his divinity to call themselves by his name? Having dishonored and degraded him, why should they further insult him by using his name? Let them do away with this imposition, and not in this very *illiberal* manner insinuate themselves among the followers of him whom they have despised."

This kind of Cant is pure superciliousness and impertinence.

We may classify the Christian creeds of the present day under two heads—first, Evangelical; second, Liberal. Believers in the first call themselves Evangelical Christians; believers in the second, Liberal Christians. Now why should an orthodox man take the trouble to call himself an *Evangelical* Christian if there is no other type of Christian except Evangelical? The very phrase "Evangelical Christianity" concedes the fact that there is a Christianity which is not Evangelical. What a monstrous self-conceit it is in Evangelical Christians to say to all others of a more liberal faith, "*You* are not Christians at all; we are the only Christians."

If the leading champions of Evangelical Christianity wish to bring their system into contempt, let them pursue this suicidal course. But, thank Heaven! it is only a few of the most narrow-minded among them who are guilty of this judicial blindness. It is only an occasional writer who takes this bigoted method of showing how little he understands of "the first principles of the Gospel of Christ."

A Christian (according to our view) is one who, believing in the precepts of Christ, attempts to live according to them; and such a person may entertain, as an intellectual conviction, either the notion of Christ's coequal divinity with the Father, or the opposite notion of Christ's coequal humanity with the Father's children. To say that no person can be justly called a Christian who does not believe that Jesus of Nazareth was the Lord God Omnipotent, but only a teacher sent from him, is just as untrue as to say that no person can be justly called a Mohammedan except by believing that Mohammed was God himself, and not merely God's prophet. We have never yet seen any evidence that Evangelical Christians are better men and women than Liberal Christians. And, if we should find the more orthodox of these two parties pretending, on account of that orthodoxy, and on account of that alone, to be more righteous than other people, we should entertain grave suspicions of their moral honesty. To talk in the strain of the newspaper we have quoted is to say that William Ellery Channing was not a Christian; or that the author of the devout hymn, "Nearer my God to Thee," was not a Christian; or that Lucretia Mott is not a Christian; whereas it would be difficult to find in all history three more exemplary Christians than these—except, perhaps, the Milwaukee editor's sanctified self.

Indeed, not only the world, but the church, is fast coming to the sensible conviction that it is not so much a man's belief as a man's conduct that makes him a Christian. If a man be of a devout, humble, and Christ-like spirit, then—no matter what is his theological system, and no matter even if he have no theological system at all—*that* man is a Christian. To say that because a man does *not* believe in the divinity of Christ he is therefore *not* a Christian is as absurd as to say that because he *does* believe in the divinity of Christ he therefore *is* a Christian. Nine-tenths of all "the lewd fellows of the baser sort"—the rowdies and ragamuffins, who use the sacred name of the Lord Jesus to point their profane oaths—have never entertained a skeptical doubt as to Christ's divinity. Nine-tenths of the inmates of our state-prisons and county-jails are thoroughly orthodox and evangelical in their *belief*. It is generally an Old School Presbyterian, or Roman Catholic, or some other extremely Evangelical clergyman who is chosen by the sentenced murderer to accompany him to the scaffold. But are these criminals, on this Evangelical account, to be called Christians! A man's intellectual belief, even on so solemn a subject as the divinity or non-divinity of Jesus Christ, has very little to do with making him a Christian. A so-called believer may be sound on all points of "the faith once delivered to the saints" (if anybody can tell exactly what that faith was); and yet he may not in his behaviour and disposition bear the slightest resemblance to a Christian. On the other hand, a man may be what the Catechism, and the Confession, and the Thirty-nine Articles would unanimously adjudge a heretic; and yet by a pure and godly life he may be the most eminent Christian in the community in which he lives.

Let us not be understood as disparaging sound theological views. We are not ignorant of the fact that a man's belief may profoundly influence his conduct. For instance, he who has no belief in a moral accountability will thereby be deprived of one of the chief incentives to a moral character. He who has no instinct of a future life will be all the more likely to make a shiftless, idle, and half-desperate use of the present. He who does not entertain a wholesome apprehension that a vicious career on earth will scar and cripple him in the great hereafter will have fewer warnings than other men to keep his feet in virtue's path. There *are* certain great and profound beliefs (such as we have named) which *do* mould human conduct. But, as a general rule, these beliefs are common to all religions, orthodox or heterodox. They are the deep-laid and iron-grouted substructure of every creed. They are the self-evident spiritual axioms which, successfully or unsuccessfully, for their religious peace, need the sweet, comforting, and precious faith of Christ's divinity; and we know what this experience is. But there are other souls to whom the Great Teacher comes not as a God, but as a Man; and to whom, coming in this way, he is all the more inspiring, because his example is not the unattainable perfection of the Supreme Being, but the more imitable excellence of a beauteous human character.

The time has passed when orthodox men may justly receive any peculiar consideration on account of their orthodoxy. If a man has an orthodox creed, but nothing besides this, to prove him a Christian, he has a beggarly preparation for the future life. There are many different religions, all deriving their root from Christianity, which (as observation teaches) develop just as good Christian characters as the best of those which grow up under the peculiar stimulus of orthodoxy. "By their fruits ye shall know them." If Christ should reappear in Palestine, and inquirers should seek him, as Nicodemus did, to know the way of life, he probably would simply say again, as he did before, "Except a man be born again he cannot enter into the kingdom of heaven." In other words, it is not a mere intellectual conviction; it is not an epitome of theology; it is not a form of doctrine; it is not a schedule of systematic ideas—it is none of these things that give a man a Christian character. But, on the other hand, it is God's breath, blown sweetly upon the soul; it is the divine spirit cleansing and quickening the human heart; it is the indwelling of the Holy Ghost within the tabernacle of our mortal flesh; it is the heavenly gift given to all who say:

"Anoint and cheer our soiléd face
With the abundance of Thy grace."

SHALL WE ENTHRONE THE CHURCH OF ROME?

ARE the people of New York City really anxious to get rid of the American principle of religious equality, and to establish a church which shall be endowed out of the public moneys? If they have resolved to do this, have they further resolved that the church to be thus exalted and endowed shall be the Roman Catholic? These two questions ought to be dinned into the ears of New York until a public and decisive answer shall have been somehow obtained. At present this city is actually lavishing its money on the Roman Catholic Church. It is endowing this church in a manner which would be impossible in Vienna, and which would be accounted ridiculous in Paris. The peaceful revolution lately accomplished amid so much clamor in Ireland does not strip the Episcopal Church there of anything like the amount wherewith we are enriching the Roman Catholic Church here. This New York would seem the very Paradise of Popery. The Roman Church here is like the lazy man of the story: it has but to lie under the tree, and the figs fall into its mouth, without its having the trouble to reach out its hand for them.

Four hundred and twelve thousand dollars—not far from half a million of dollars—were paid over from the public treasury in this city to the Roman Catholic Church during the past year. This looks alarming; but we shall presently show that the amount is nothing in itself compared with the other grants made to the same denomination. It is, indeed, specially ominous, because it is the first practical operation of an entirely new principle in our legislation; but the four hundred and odd thousand dollars will not seem much when compared with other and more liberal gifts which we New Yorkers have been pouring into the same outstretched hands. For example: in 1866 we—that is to say, our municipal representatives—gave to the Roman Catholic archbishop, for a nominal consideration of one dollar a year, half a block of ground on Madison Avenue, now worth $300,000. In 1852 we gave to the same sect, for $88 consideration, the fee of a whole block of ground running from Fifth to Fourth avenues, which is now worth a million and a half of dollars. In 1864 we paid this sect $24,000 for the privilege of extending Madison Avenue across this very ground which we had thus flung away; and we added a donation of $8,928 to pay the assessments. In 1846 we gave them half the next block on Fifth Avenue for one dollar rent, and in 1857 we generously threw in the rest of the block—it was not worth making two bites of a cherry—for another dollar; and this block is now worth another million and a half of dollars. Thus we have during the time mentioned given in real estate nearly three millions and a half of dollars to the Roman Catholic Church in New York.

But there is something special about last year's grant. The other donations were outbursts of generosity; this is a legal tax, representing a new principle of church endowment. There is a story told of a beggar somewhere to whom a benevolent person was accustomed to give a small coin every day. For some reason the benefactor became irregular in his contribution; and then the beggar summoned him before the magistrates, argued that by the usage the giver had himself established he had bound himself to keep up the rate of giving, and actually obtained a judicial decree enforcing the donation as a regular daily tax on the unlucky philanthropist. Now, except that we never really did slacken in our gifts, this is what has happened to us. Up to last year we were free to fling our magnificent *largesse* as we would into the lap of the Roman Church; last year that church was practically established by law, and we are bound to contribute of our substance toward her maintenance and her pomps. Does any incredulous reader smile? We beg to inform him that last spring, toward the fag-end of the legislative session, there was ingeniously introduced (perhaps rude persons would say "smuggled") into the tax levy for this city the following section:

"Hereafter an annual amount, equal to twenty per cent. on the Excise moneys received for said city in 1868, to be distributed under the direction of an officer to be appointed for that purpose by the Board of Education of said city (whose compensation shall be paid from such amount), for the support of schools educating children gratuitously in said city, who are not provided for in the common schools thereof excepting therefrom schools receiving contributions for their support from the city treasury."

Now the object of this is transparent; and its practical operation last year was prompt, direct, and effective. There are no children "not provided for" in our common schools. There are vacant seats in the common schools enough to accommodate all the children of every private school in the city. But the Roman Catholic Church does not like our common schools; and this section was, therefore, introduced to tax the city for the separate and sectarian instruction of Roman Catholic children. So the commissioner, of course, understood it; and he did not think it needful to wait for any judicial interpretation or decision, but paid over 215,000 dollars, of which the great bulk naturally went to the Roman Catholics. There was, of course, a small, a very small, donation made to this and that other sect, just to keep up a sort of pretense of religious equality; but the substance of the endowment went, as it was meant to go, into the treasury of the Roman Catholic Church. Thus, therefore, until this recent act is repealed, we are actually under legislative bond to tax ourselves every year in order to enrich the coffers of Romanism. To add to the evil and disgrace, we are at the same time helping to destroy that free school system which has been the strength and ought to be the pride of our nation. And we are dethroning that principle of religious freedom and equality which is the chief foundation, we had almost said the best justification, of our existence as a republic.

Is it not time that the public of New York should look to this? Only the shameful apathy of some of our most intelligent and responsible classes of citizens, their ignorance of our local affairs and culpable indifference to the doings of our legislature and municipality, could have allowed this monstrous state of things to come about. We in this journal have never written one line which could pander to the spirit of religious intolerance. We have never assailed our Roman Catholic fellow-citizens or their creed. We have never joined in or encouraged the "No Popery" cry. We write of the Roman Church now as we should of any other church to which it was sought to accord the same exceptional and extravagant privileges. We say that this endowing of churches and of public funds is contrary to the whole spirit of our institutions and odious to the hearts of our people. It is a fraud upon the public; for which, indeed, we have in great measure to thank our own carelessness and apathy, but not the less a fraud and a robbery. It cannot be that the public of New York will endure this state of things. We are not going deliberately back to a system here which even Spain is abandoning. Or, if we will do this, let us do it deliberately, knowing what we are about. Let Romanism be established as our state religion—the Roman Church be endowed as our state church, solemnly and in the face of day; and we poor heretics shall only have to groan and pay, and pray after our own fashion in churches built by ourselves, while our successful rival sits enthroned in temples enriched with the spoils of the heterodox. But let us, at least, not be cheated into this condition. Let us have a fair fight for religious equality before we succumb to the principle of a state church and Romanist ascendancy.

IF is with what we are sure will be regarded as a pardonable pride that we call the attention of our HALF A MILLION READERS—among whom are included FOUR OR FIVE THOUSAND CLERGYMEN of different denominations—to the contents of this number of THE INDEPENDENT. Of its 108 columns, not less than 64 are reading matter, nearly all of which has been carefully prepared by the different members of our editorial staff, or furnished by our correspondents. We venture to say that no single issue of any weekly journal published in this country ever contained an intellectual repast at once so varied and so costly. Our departments are so numerous as to embrace almost every subject of popular interest; and on a table so richly spread every reader will be sure to find his own special wants supplied. We beg our friends every where to accept this sheet as a pledge of our intention to do even better than this in time to come, and to make THE INDEPENDENT the best, as it is now the largest, weekly journal in the United States. Thanking them for their co-operation with us in the past, we ask a continuance of their favors. There is hardly one of our subscribers who might not, by simply exhibiting this sheet to his neighbors, aid in extending our circulation, and thus contribute something to the means required for still further improvements.

THE SCIENCE OF COMPARATIVE CORRUPTION.

THE celebrated Cuvier was master of the science of comparative anatomy. He could have predicted, give him but the paring of a hoof, what would be the structure of the brain and stomach of the next pachyderm in the order of creation. Who in this generation shall assume a like mastery of the science of comparative social and political corruption, or give us an Apocalyptic description of the form of the next beast to rise out of the yeasty foam of the contending billows of modern republican depravity?

An eminent English barrister, W. Forsyth, has given us a new and interesting Life of Cicero, the most impressive, original feature of which is perhaps its clear revelation of the depths of political corruption reached by all classes in the Republic just before its overthrow. Julius Cæsar was the incarnate mixture of good and evil compounded in that cauldron, and raised by its rebounding whirlpool to a supremacy which was the inevitable result of the chaos of moral disintegration, compelling a dictatorship. Is there any likelihood of such a result among us; or will the expedient of Lynch Law or of Vigilance Committees resorted to in state after state give us a season of reprieve? Can anything save us but a return to something of the simplicity and integrity of our ancestors? But has any nation, once started on the *descensus averni*, ever taken the back track to virtue? History answers, *Nulla vestigia retrorsum.*

At the time of Cicero and Julius Cæsar it took about twenty days for a letter to go from Britain to Rome. Now it takes for a telegraphic message about ten minutes. There is a similar concentration of the force and swiftness of corruption in modern society as compared with the old. Christianity, wherever it does not cure, gives subtlety, plausibility, power, and rapidity to evil. Or if, by means of certain new combinations, it delays the explosion, both the evil and the catastrophe are exasperated.

The prevalence and vastness of bribery in Cicero's time were all but incredible. Three competitors for the consulship—to wit, Messala, Domitius Calvinus, and Scaurus—trusting as usual to bribery for success, were threatened with prosecution, and applied to Cicero to defend them; and the question really was whether they or the law should go unexecuted. The Senate was fast falling into contempt; the legal tribunals were infamously corrupt; the venal populace sold their votes to the highest bidder. There was no Sing Sing university out of which the inmates graduated into office; but crime of the highest atrocity, if not a diploma, was but little obstacle. Forsyth says, writing of the defense by Cicero of Scaurus from the charge of a complicated crime of murder and extortion in Sardinia: "We know that Scaurus got off by a verdict of *not proven*, for the jury were largely bribed. The form of acquittal was, *Non fecisse videbantur.*" Nobody had seen the murder and extortion.

"Both gods and men," said Cicero, "approve my policy. Nor do I think I ought to adhere obstinately to one opinion, when things are altered and the wishes of good men are changed; but we must go with the times. For an inflexible adherence to one opinion has never been approved of by leading politicians; but, as in navigation it is proof of skill to steer according to the weather, even if you cannot make the port, so we ought always in the government of the state to aim at the same object, but not always to say the same thing."

The disintegration of all principle in declaring that he *heard a clap of thunder!* Afterward, having thus gained time (the hearing of thunder *in* time being as good as speaking *against* time), they got another person elected, by intimidation and the purchase of votes, in place of Cato.

Have these historic finger-marks no warning for us? How about the education of our voters? Will universal suffrage, without a genuine, practical, virtuous religion, save us?

REPEAL OF THE FRANKING NUISANCE.

THE House of Representatives has passed, by a vote almost unanimous, the bill for the pure and simple repeal of the whole system of franking through the mails. The question is now in the hands of the Senate, and it is very questionable what the Senate will do with it. We have seen in the case of the Virginia bill that the Senate considers itself set for the careful revision of what it deems the crude and careless work of the House. The summary and butcherly way in which the work of abolishing the franking privilege is done by the House bill, admitting of no exceptions and making no provision in regard to the correspondence of the Government or even of the Post-office with its own servants, offers an opening for senatorial revision and amendments too tempting to be overlooked. It is not easy to make a good job in any measure of alteration in so uncouth and unscientific a jumble of rules as makes up our postal system. Our rate of letter-postage is fifty per cent. higher than the English, which has the effect to embarrass the effort to abolish franking. If there was only intelligence and energy enough in Congress to adopt a complete and well-arranged system, based on a postage rate of one cent, there would be no difficulty in giving up the frank. Indeed, members of Congress would see what a petty economy it is for a man to spend his time all day in writing franks to save one cent each time. The proper way would be for the houses of Congress to pay the postage on their public documents out of their respective contingent funds, and leave members to pay their postage on their own letters, and their correspondents to prepay the letters sent to members, just as other people do. But it will never be practicable to build a popular and profitable postal system on the foundation of a three-cent rate.

It would seem natural that the Post-office authorities should be able to frank their official correspondence with the local post-offices. But this need not carry a general franking power to the officials, high or low. The privilege heretofore conceded to weekly newspapers of passing post free within the county goes by the board, according to the House bill. So does the free exchange of newspapers and periodicals. Our advice to the newspaper proprietors is to let things take their course. The loss of free exchange will be a relief from a weary burden, of little real value, while the cost of postage on such exchanges as are really useful will be less than the amount now wasted on useless exchanges. There never was any good reason for the county exemption. It was originally a piece of demagogism, by which Congressmen sought to curry favor with the county press, while refusing to abolish franking or to reduce postage to a proper rate.

There is one consideration which we hope the Senate will not yield to. When the postage was doubled on printed circulars and on transient newspapers, the effect was, whether designed or not, to give to congressmen almost a monopoly of the circulation of campaign documents by means of their franks. And this gives so much power to the central committee at Washington that the senators may feel strongly inclined, for this reason, to put down all change in the system. We give them our friendly advice not to yield to this suggestion. They will lose more in public respect than they will gain in the power of their political machinery. Better place themselves at once on the level of their fellow-citizens. If they make a good use of the time and patience saved from the burden of franking, they will be able to act with more intelligence and deliberation in the service of the country, and our statute-book will bear a more creditable appearance in years to come than it has for the last dozen years.

Our apprehensions in regard to the course of the Senate are increased by the apparent disposition of some leading senators to divert attention from the matter in hand, and to cast odium upon the Post-master-General for his efforts to procure petitions for the repeal. If he believed that economy in the government required it, he was right in using the means to bring it about. We are surprised that senators, who frank their speeches and other political documents without stint, should have the meanness to charge Mr. Cresswell with an abuse of the frank for sending out circulars and petitions.

GEORGE PEABODY'S FUNERAL RITES.

WITH honors like those which the Old World pays to its dead kings, the remains of the American citizen, George Peabody, have been brought back to his native soil. An English war-vessel bore home the corpse; American war-vessels convoyed it. Both countries took equal share, as was but right, in the honors paid to the memory of a man who had showered his benefactions with equal hand on America and England. Perhaps there is something which seems a little anomalous in the glare and clangor of such a public pageant over the remains of one whose claim to honor was that he gave of his charity to the poor. But, if any one feels disposed to murmur a little on that account, let it be remembered that the world perhaps never before has condescended to pay such honors to mere philanthropy; and that there is little chance, surely, of charity ever receiving more than her due of public recognition. Indeed, we do not say that it would be desirable to pay to all great and generous givers such honors as have been awarded to Mr. Peabody. Let virtue of that kind be, as far as possible, her own reward; she solicits not our applauses, and has no ambition for our funeral songs of praise. But the bounty of George Peabody was so exceptional, so unlike anything done by a simple citizen before, that it was only natural the people of the two countries should greet it with exceptional honor and gratitude. It was an outburst appropriate rather to the feelings of those he benefited than to the work of charity which his wealth enabled him to do. Cavil itself cannot deny that his *largesse* was unprecedented; it seems but just that he should be laid in his grave with the honors of a public ceremonial which had no precedent, and will probably know no repetition. Perhaps he has even in his death conferred a new service alike on England and America by bringing them to shake hands and share a common sorrow over his grave.

We can only conjecture the confusion of the exscinding portion of the New School division of the Reformed Presbyterians of America—which is, we believe, the proper way of defining the fraction of a fraction of a small integer which disfellowshiped George H. Stuart—on reading of the action of the Auld Established Kirk of Scotland, Presbytery of Glasgow, on the hymn question. On the fifth of January, Dr. Craik and Dr. Norman Macleod presented and defended a motion to appoint a committee to examine a *hymn-book*, and report whether it should not be employed in worship, bound up with the Psalms. And the motion was carried *unanimously.*

Editorial Notes.

IN piety, in breadth of culture and in evangelical soundness in faith the Methodist denomination affords no superior to Bishop Edward Thomson. On the Sabbath beginning the Week of Prayer he preached at Evanston (the Methodist literary seat, near Chicago) a sermon which was certainly as remarkable for its catholicity of feeling as for the comprehensiveness of its view. The Bishop planted himself on the creed of the Evangelical Alliance; but few bishops have ever spoken words so full of broad sympathy, so free from narrow ecclesiasticism. Condemning High Churchism and exclusiveness, he said: "Separate denominations are necessary in the present state of opinion. They will be outgrown in the progress of events, as the shells of the eggs are broken when the chickens mature." After a graphic representation of the state of the Oriental churches, and of the missions of Protestant bodies to the East, he thus presented the true principles of evangelical propagandism in the territory of Eastern churches: "These missions are in Christian lands, and our effort is and ought to be not to establish separate churches, but to infuse life into existing ones. Perhaps too much sectarianism on our part, and too much jealousy on theirs, have been the causes of our slow progress and of the prosecution instead of welcome which our missionaries have encountered." Had these wise views always guided Protestant missions, there would have been much less waste of power. Bishop Thomson wants missionaries in the lands of the Eastern Church "to lay a molding hand and breathe an evangelical spirit into the organizations which are to arise out of the approaching agitations." "Nor," he continued, "are we to forget the Catholic Church, the church of Bossuet, Massillon, Fenelon, Thomas à Kempis. Instead of denouncing her as Babylon, would it not be better to give her credit for the truth she has brought down from antiquity and still holds; and, without seeking her overthrow, seek her enlightenment?" He compared the separation among sects to children who refuse to go to the same school-house "because one class began the alphabet at A, another at Z, and a third in the middle. One class wore the shirt over the coat, and the other the coat over the shirt, and the third wore only a loose tunic." "Better than all the dogs of polemics," he said again, or "the marching or countermarching priests of a formidable ritualism, or the catechising of a dogmatic police (though they have their use) is the flame of Christ's love burning in the breast." Anticipating that the union of Christians in this country will take an organic form, he said: "The Evangelical Alliance is moving forward; the Presbyterian assemblies have sounded the key-note of union; if other churches do not follow the example, it will be because of the ambition of the shepherds or the stupidity of their flocks." We are indebted to the notes of a friend for these sentences, which cannot of course do justice to such a sermon, at once evangelical and catholic. After utterances so ecumenical, we are not surprised at Bishop Thomson's confession that he is "constitutionally averse to watching for shibboleths at the fords of the Jordan." If elevation of spirit could make a higher churchman, Bishop Thomson would be a very High Church bishop; if catholicity made a Catholic, he would have a seat in the Council in St. Peter's.

....At the meeting of the Radical Club, last week, in Boston, Aaron M. Powell—himself a Quaker by birth—read an essay on "Quakerism," which appears to have been generally accepted as an impartial portraiture of the broad-brimmed sect. Their fundamental idea of the direct teaching of the Holy Spirit in the soul of man was commended; their philanthropy was held up as an example; but their faults were not overlooked. In the discussion that followed the reading of the essay, Mrs. Howe, Mr. Weiss, and Wm. Henry Channing took part. Wendell Phillips also spoke at some length, and we copy the report of his remarks from the Springfield *Republican:*

"I have had but little personal knowledge of the Quakers; but what I do know and what we have heard this morning I accept as another confirmation of my low estimate of human nature. Mankind cannot keep the light it has gained. George Fox had a great religious genius, but his followers did not inherit it. William Penn was a political trimmer; and, if he had lived in America in our day, would have been a doughface. I know what his apologists say; but the man who could walk in the garden with James II., the king's arm around his neck, and could leave us in doubt for a hundred years whether he was a friend of the Stuarts or not—that man was no follower of George Fox. The modern Quakers are dogmatic and illiberal. I have seen but two popes. One was Gregory at Rome; and the other, a great deal more of a pope, was Josiah Forster, the Quaker pope at London. I may say, too, here and now, that Elizabeth Fry was one of the narrowest of bigots. When I was in London, she would not stay in the same house with Lucretia Mott, because they did not agree upon the Trinity; and I think bigotry could go no further than that. If I were to look for a parallel in America, however, I think I could find it among the Berkshire Quakers.

"Then their dress. The monk dressed himself in the rags of his day to show that he cared nothing for externals; but in the next century the cowl and gown became a uniform, and it was no longer any sacrifice to wear it. George Fox clothed himself in the plainest dress, that which would require the least care and expense, but his followers made plain dress a uniform, nothing more. It costs a Quaker woman more care and labor to keep her sable shawl clean than if she used any other color. Once I invited a Hicksite Quaker woman could go on a visit without a tin bandbox to carry that sacred bonnet in. Formality is their besetting sin; as it is of all religionists who crystallize about the doctrine of a great spiritual teacher.

"Another thing has been impressed on my mind in tracing to the history of quakerism—the small debt that mankind owes to the college and the library. Sojourner Truth used to say, 'You think it a great privilege to know to read; God speaks to you through the Bible. Well, I can't read; and God talks to me without any book.' George Fox was an illiterate man, and so have most of the founders of new religions been. The wisdom of the people is a great deal more than the wisdom of any one man, drawn from books and colleges. Then look at the agitation that the early Quakers created. It is the same old lesson. Sitting still is easier than advancing; but there is nothing without motion. George Fox was in motion. The anti-slavery people always found it harder to preach their cause in a town where there were many Quakers; for their opposition was that of persons who seemed to be opposed to slavery. The Quakers accepted, in part, one doctrine of the early Christians—community of goods; they will not allow any one of their own society to be poor. But they do not carry out the principle and apply it to all men. As for the persecution of the early Quakers, to which Mr. Powell had alluded, there was something to be said in excuse for our Puritan forefathers. They could not be justified in persecution; but many of the fanatical Quakers of that period were nuisances, and must be treated as such. When they took off all their clothes, and appeared in that condition in the streets or the meeting-houses, they could only be dealt with as nuisances."

Mr. Channing came to the defense of the Society of Friends, and said:

"He could not forbear to express the obligation he was personally under to the Quakers or books and to the Quaker model of life. He had learned from them the great cardinal idea of a direct voice of God within the soul. This faith he could never forsake, and for it he was indebted to the Quakers. He could not carry the principle far enough when they restricted it to the individual guidance that each receives from the Spirit; there is also a collective communion of the whole world with God, for which the Quaker found no place as yet. Then he had learned of them the great doctrine of peace and non-resistance, though he had been sadly recreant to it. They had always maintained the law of love, as opposed to that of force, and it was the truth; though the Quakers were sometimes moved by the Spirit to go to war for the sake of serving the cause of peace. He related the story of a Quaker matron whom he met in a Washington hospital during the war, and said she was working for peace there as much as she ever had been.

"Mr. Channing said he had seen a great deal of the Quakers in this country and in England. He had observed their ways of life, and knew that they had their failings, as other sects; but he could not forget how much they had done for his own spiritual good."

....Seldom has a more ridiculous ending tailed off a magnificence of talk than in the case of the Anglican bishopric of the Sandwich Islands. The Bishop of Oxford took Queen Emma all over England, telling the good Churchmen how much the Kanakas wanted the True Succession; and with great parade Bishop Staley, with his deans and priests and cathedral, were established in Honolulu. But money could not be raised in Hawaii, and again the Bishop visited England. He has for a year been on his way back. In great state he has visited every large town in South America where a handful of English residents was to be found, and has confirmed churches not his own. But the disaffection had waxed hot during his absence; or, rather, the court had grown cold, and his clergy had forsaken him. The king wants no more of him or his cathedral; and he came back and received not a word of welcome. The first Sabbath evening there was a quarrel with his own dean, and two rival services were held in the cathedral; and now we hear that he has tendered his resignation to the Archbishop of Canterbury, and will return to England by the next steamer. All the members of this English mission will return with him, and the Episcopal residents will worship after the style of their brother Low Churchmen in America. Thus, after seven years' trial, ends the experiment of building on other men's foundations an expensive ecclesiastical system repugnant to the tastes of the people. We can only prophesy a similar or even more disastrous end to the second attempt of this sort which the English Society for the Propagation of the Gospel has just started in Madagascar. A bishop "of advanced views" has just been appointed to undo, if possible, the work of the ignorant sectarians who support the London Missionary Society, but whose labors the Lord has so wonderfully and unaccountably blessed.

....Solla Martin, in taking leave of the church (Fifteenth-street Presbyterian, Washington) of which he was pastor when invited to become editor of *The New Era*, touched a point of great practical importance, which should receive attention from all those who would extinguish the heathenish and pagan spirit of caste, so long the opprobrium of our Christianity as well as our republicanism. He said:

"It may be that my departure from the pulpit will help toward the solution of some questions I have raised in it; one of which is, whether it is not better to break up colored churches along with the colored schools, and join with our white brethren, like General Howard and his colaborers, who are ready to receive us as brethren in the Church of Christ. I shall remain among you, and in the editorial chair of *The New Era* I will use whatever poor powers I possess to animate you, and instruct your children in the love of Christ."

We trust the day is not distant when such a thing as a colored or a white church or school will not exist in any part of the United States. This result cannot be accelerated, while it might be hindered, by the application of force. It must come through a perception of the folly as well as wickedness of the caste spirit, and the growth among men of every complexion and race of that true feeling of brotherhood which Christianity enjoins. The time must come when the thought of a church or school for white people or black exclusively will seem as absurd as it would be now to propose separate schools and churches for tall people and short people, or for people with blue eyes in distinction from those whose eyes are black. To this complexion it will come at last, and the sooner the better.

....We ought before this to have informed our readers that some of the most experienced gentlemen devoted to the management of prisons and reformatory institutions in the United States, deeming prison discipline a vital interest of society and one of the gravest of social problems, and on both these grounds worthy of the closest study and the freest discussion, have cordially united in calling a national congress for conference on criminal punishment and reformatory treatment, to be held in the autumn of 1870, in the city of Cincinnati, the board of trustees of the Cincinnati House of Refuge having signified that such a congress would be welcomed in that city. The committee of arrangements for this congress are F. B. Sanborn, Gideon Haynes, and Rev. Marcus Ames, of Massachusetts; Prof. D. C. Gilman, of Connecticut; Z. R. Brockway, of Michigan; Charles F. Coffin, of Indiana; A. J. Ourt and T. H. Nevin, of Pennsylvania; A. E. Chamberlain and Rev. A. G. Byers, of Ohio; and Oliver S. Strong, Theo. W. Dwight, and Rev. E. C. Wines, of New York. We regard the project of such a congress as of the highest importance to the whole country and to the cause of civilization, and shall await its action with very deep interest. We are glad to observe that the question of an international congress at no distant day for the same great objects is likely to come up for consideration.

....The *New Era*, in its third number, publishes the salutatory of Frederick Douglass as corresponding editor. It is a "Star Paper," marked by the strong sense and couched in the forcible English of its author. He says:

"To us it seems self-evident that now is the time, that the national Capital is the place, and that, in the absence of more competent hands, we are the men to raise this new standard and to unfurl this new banner. The time has come for the colored men of the country to assume the duties and responsibilities of their own existence. Our friends can do much for us, but not all for us; but there are some things which colored men can and must do for themselves. Benevolence and sympathy are naturally awakened by impotency and destitution; but respect and confidence are called into life by the vigorous assertion of manly power, self-reliance, and independence. Grateful always for the sympathy and benevolence shown us by our white fellow-citizens, we deem it not arrogant to assert that, with fair play and a reasonable period of probation, the entire capability of our race to win the confidence, respect, and friendship of all patriotic men will be amply demonstrated. Among all the instrumentalities available to this end, none, it seems to us, is more manifestly needed and appropriate than a well-conducted public journal, mainly in the hands of men completely identified with the interests of the newly-emancipated class. Such a journal, published from week to week in the capital of the nation, inspiring its readers with manly sentiments, ennobling aspirations, rebuking the basest intellectual and moral resources of the colored people, will serve as a pillar of cloud by day and a pillar of fire by night. . . . Published at the National Capital, supplied with abundant resources for forming an intelligent judgment concerning public men and public measures, conducted in the interest of no section, but broadly overlooking the social and political condition of our whole people, whether North, South, East, or West, it will combine in its character all the elements of a great national organ, through which our minutest wrongs may be exposed, our equal rights asserted, our character defended, our efforts for improvement encouraged, and our whole relation to the body politic, to which we have already been virtually admitted, against long-continued and unintermitted opposition, triumphantly vindicated."

With all our heart we wish this new paper success. It has an inviting field; and, if conducted in the spirit and with the high aims so admirably set forth by Mr. Douglass, it will do much to expel the malignant spirit of caste from our institutions, and make our country worthy of its exalted professions.

....If the Boston series of lectures by those who defend the system of historical Christianity is to be judged by the opening lecture by President Harris, it will be very unprofitable as a discussion of the points at issue—at least, so far as the current heterodoxy of America is concerned. That heterodoxy, as enunciated by Mr. Frothingham and the Horticultural Hall lecturers, has not passed beyond the skepticism of Theodore Parker, who ever proclaimed a reverent faith in the immanence of a personal God's influence within the soul, even while he denied the proper divinity of Jesus, or the supernatural nature of reported miracles or of revelation. But President Harris spends his hour fighting Comte and Buckle, and gives a definition of Christianity which leaves out Inspiration, Miracles, Bible, Christ, and the Cross. Those who will read his address, reported in another column, will see that an out-and-out Radical could endorse every word of it. What Boston wants, what we want, is the argument put clearly from philosophy and history and science in support of the historical Christian *faith*, not the Christian *ethics*. Give us this, ye succeeding *Dii Majores* of the Boston course.

....The Springfield *Republican*, in its issue of Saturday last, publishes the following as an item of "religious intelligence":

"The sympathies of the New York INDEPENDENT are very well indicated by the fact that it gives ten lines to the 'Evangelical' course of lectures at Boston, and as many columns to the 'free religion' course and the lecturers in it. It is all right, of course—or would be if THE INDEPENDENT would give up its claim that it is 'Evangelical.'"

This paragraph illustrates a mode of lying that is quite fashionable among a certain class of people who wear a profession of piety and orthodoxy as a cloak for their unscrupulousness. Of course, our readers know that, while we have printed for their information sketches of the twelve heretical lecturers in Horticultural Hall (sketches that have been no less welcome to Orthodox than Heterodox people) we have not given even one line to their lectures; while we this week publish in full the *Daily Advertiser's* report of the first lecture in the Orthodox course. THE INDEPENDENT is quite willing that those who read it should form their own estimate of its character. If it is "Evangelical" to hate and denounce those whose creed differs from our own, and to treat them as the Jews treated the Samaritans, we certainly have no claim to be called by that name; but there is a better and nobler sense of the word, with which we trust our example is not at war.

....A State Woman's Suffrage Convention was held in Boston last week. Rev. James Freeman Clarke presided, and among the speakers were Rev. Rowland Conner, Rev. Gilbert Haven, Julia Ward Howe, Lucy Stone, Wendell Phillips, Wm. Lloyd Garrison, Rev. Phebe A. Hanaford, Mrs. Livermore, and Susan B. Anthony. The audiences were large and the proceedings harmonious. A State Association was organized, with Mrs. Howe for president; while among the vice-presidents were John G. Whittier, Sarah Grimke, Hon. George F. Hoar, Lydia Maria Child, Angelina G. Weld, and Wm. Lloyd Garrison. The executive committee is composed as follows: Caroline M. Severance, of West Newton; Rev. Rowland Conner, Rev. W. H. H. Murray, Mary E. Sargent, Rev. Gilbert Haven, Mercy B. Jackson, M.D., Mary A. Livermore, Wm. S. Robinson, Henry B. Blackwell, Lucy Stone, all of Boston; Gordon M. Fiske, of Palmer; Sarah A. Vibbert, of Rockport; Caroline Redmond Putnam, of Salem; Frank B. Sanborn, of Springfield; Samuel May, Jr., of Leicester; Margaret W. Campbell, of Springfield; Rev. C. M. Wines, of Brookline; S. S. Foster and Mrs. Wilcox, of Worcester; Ada C. Bowles, of Cambridge. In this list it will be seen, are the names of no less than three orthodox clergymen, viz: Rev. W. H. Murray, Rev. Gilbert Haven, and Rev. F. M. Wines.

....Another revolution has been accomplished in Hayti, with the customary bloody ceremonials. Salnave, the late president, having failed wholly in his efforts to rally his followers against the strength of the rough democratic reaction which assailed him, fell into the hands of his enemies. He was at once arraigned as a traitor; and he had indeed done, ordered, and countenanced deeds of cruelty

in the Medical Profession," he had most carefully perused not only Mrs. Dall's letter, but all the numbers of the *Gynecological Journal*, and he has neither misstated nor misapprehended the point at issue.

....The world once took an interest in Leopold, Grand Duke of Tuscany, and may perhaps spare a moment of attention to his name now that he is dead. He has just died in Rome, an exile. We all used to watch over his doings and his blunders and his sins against liberty at the time when the Madial were persecuted into fame, and Elizabeth Barrett Browning was sending her passionate, melodious appeals for Italian liberty from her home in Florence. The revolutionary movements of 1859 and 1860 and the stern Italian patriotism of Baron Ricasoli dismissed Leopold into exile and oblivion. He had opened his career as a ruler well, as the Pope did; he had been an exile before; he had had the teaching of experience, and at one time was believed to have profited by it. But he soon lapsed into reaction and bigotry; and his good qualities, for he had some, went for nothing, and the tide which rose at Solferino swept him away. Now that he is dead the world will soon forget him.

....Henry I. Hammond, Prof. S. C. Bartlett, Rev. G. S. F. Savage, and Rev. Wm. W. Patton, D. D., have published in the *Advance* a card accepting Rev. Jonathan Blanchard's offer to submit the matters in controversy between him and themselves to arbitration; and of the 30 men named by Mr. Blanchard from whom they were to choose the arbitrators they have selected Rev. C. M. Tyler, Rev. Dr. Robert Patterson, and W. H. Bradley, Esq., agreeing to meet them on any early date that Mr. Blanchard may designate. We have not all the documents before us; and therefore cannot say if the offer in the card above alluded to is or is not in strict conformity to Mr. Blanchard's offer. But we hope it is, and that the proposed arbitration may lead to peace.

....Rev. Edward N. Packard, formerly an instructor in Bowdoin College, has been for some months past engaged in preparing a memorial of his class mate, the late Lieut. Fred. H. Beecher, of the regular army, who was killed by the Indians in Kansas, in 1868, in Col. Forsyth's bloody fight with the savages. The volume is just out, is neatly executed, and contains a fine likeness of young Beecher. The work of publishing has been superintended by Maj. Wm. E. Donnell, another class-mate of the deceased. Lieut. Beecher was the son of Rev. Charles Beecher, of Georgetown, Mass.

....Newman Hall declines the doctorate of divinity conferred by Amherst College. It is not strange. Foreign degrees are under a cloud just now, and Englishmen are not famous for knowing much about other countries than their own. They would not know the difference between Amherst and Abracadabra College.

....Rev. A. L. Stone will visit Boston for a month or an exchange of pulpits with Rev. W. B. Wright.

New York and Vicinity.

LIEUT.-GOV. STEWART L. WOODFORD has acceded to the editorship of the Brooklyn *Union*, entering upon his duties on Tuesday last. This announcement we make with mingled affection and pride. Knowing him almost from boyhood, associated with him during many a pleasant hour, yoked with him on many a public platform, apprenticed with him to many a patriotic task, we hereby extend to him the right hand of fellowship with a more than common heartiness of grip.

"None know him but to love him,
None name him but to praise."

A lawyer, a soldier, an orator, he now at last struggles to be something still higher—an editor. If his success in his new function shall be as great as in his old, his reputation will be enviably complete. We admire the courage with which, in middle life, or verging toward it, he has ventured to make a total change in an already prosperous career. Such a step is one which few men would have the hardihood to attempt. It is, moreover, a fine tribute to the attractiveness of the editorial profession when a promising lawyer thus turns aside from his law-books and aspires to the responsibilities and honors of a daily journal. Gov. Woodford's friends are in the habit of expecting great things of him, and have never yet been disappointed. In editing a pronounced Republican journal, his political experience, his legal acquirements, and his rhetorical gifts will constitute an invaluable intellectual capital. As a special fitness for the conduct of a paper in Brooklyn, he is by far the most popular young man in that city. We join with all the rest of his friends in wishing him a prosperous editorial career. Gen. Woodford has selected for his first assistant Mr. John F. Mines, who for eighteen months past has filled the post of leading editorial writer for the Troy *Times*. He wields a trenchant pen, and is in other respects well fitted for his new place. The former editor of the *Union*, Mr. Edward Cary, has accepted the post of Albany correspondent. Thus equipped the Brooklyn *Union* can hardly fail to take high rank among the daily papers of this country.

....There was another stirring temperance meeting at the Cooper Institute last Sunday evening. There was spirited singing by the Hutchinson Family, and those veterans of the cause, Horace Greeley and Dr. Charles Jewett, delivered addresses. There is to be another meeting of a similar character in the same place next Sunday evening.

....Dr. Tyng, Dr. John Hall, and "Carleton," of the *Boston Journal*, address the Woman's Union Missionary meeting next Sunday night, at the South Reformed church, corner of Fifth Avenue and 21st Street.

Religious Intelligence.

MR. RIPLEY, correspondent from Rome of the *Tribune*, says that the number of those who follow the Archbishop of Paris and Bishop Maret in denying the infallibility of the Pope, but attribute this infallibility direction of the Spirit to the united hierarchy of which the Pope is the head, is very small. The large portion of the minority, led by Dupanloup, are anxious to leave the question unsettled; a matter on which liberty of faith shall be allowed, as in the past. The acoustic properties of the hall are said to be so horrible that it is quite impossible to be heard. A feeble voice is inaudible, and a loud one is drowned with echoes. Mr. Ripley is inclined to doubt the story that Cardinal Schwartzenberg has gone over to the Papal party.

....It is believed at Rome that Dr. Döllinger is the "Janus" whose famous book has been formally condemned by the Church. A letter by the Archbishop of Malines against infallibility has been suppressed by the Pope's orders. It is said, but can hardly be true, that an Archbishop has been dispatched from Rome to Paris to learn the Emperor's opinion on the matter of infallibility. The last telegraphic news is that the Pope is very much incensed at Dr. Döllinger's protest against infallibility, and refuses to receive an address opposing the doctrine signed by 137 bishops. Father Hecker was one of 6 who had the honor to be selected to preach in English during Epiphany.

....The absence of Professor Park has not diminished the number of students at Andover Seminary as much as might have been expected. The middle class has 21 students, though it had but 15 in its junior year. Many of the friends of Andover and other seminaries would be glad to see a system of instruction adopted by which the different studies should be pursued simultaneously through the entire year's course, and by which a department exceptionally strong might support one that was weakened by the absence of the incumbent or by his less popular character.

....On the third Monday of each month the students of Union Theological Seminary are addressed by leading clergymen. Last month Dr. Tyng spoke. He attributed his success to the fact that he had never sought for eloquence, nor for literary reputation: but had simply and constantly preached the fullness of the Saviour's love, repeating this theme over and over. He did not tell men that if they would forsake their sins and repent God would forgive them; but that God had already forgiven them, and now they were to accept the pardon.

....The Evangelical Catholic Union is the name given to the new organization of Episcopal clergymen who desire large freedom in

A Choice Security.

New York & Oswego Midland R. R.

FIRST MORTGAGE BONDS.

COUPON AND REGISTERED.

PRINCIPAL AND INTEREST PAYABLE IN GOLD.

Interest Seven Per Cent., GOLD, per annum, FREE OF GOVERNMENT TAX, payable in New York, January and July.

THE ROAD—ITS IMPORTANCE, ETC.

The road upon which these securities are based is one of first-class importance. It spans the State of New York from its Metropolis to its northern borders. No public work of greater magnitude, or of fairer promise of utility and profit, has ever been undertaken in this state.

Its northern terminus is at the city of Oswego, on Lake Ontario. From this point it traverses, in the direction of New York, the rich and populous counties of Oswego, Oneida, Madison, Cayuga, Onondaga, Cortland, Chenango, Otsego, Delaware, Sullivan, Ulster, and Orange, where it strikes the borders of New Jersey, whence it continues, under another name and a separate charter obtained from that state, to the City of New York. Both divisions of the road now are in course of construction. Its entire length is upward of 400 miles.

This road is admirably located for securing a large and profitable business. The northern section of New Jersey, through which it passes, is one of the most healthful and picturesque regions in the vicinity of New York. It only needs the additional attraction of the railroad facilities which this line will afford to transform it into a wealthy and populous suburb of the metropolis; thus securing to that division of the road a large and constantly increasing local business.

The other and main division traverses the entire length of the great Midland Counties of New York, which have been hitherto almost destitute of railroad facilities. These counties are as fertile and productive as any in the state; and, as this road will furnish them their much-needed facilities for transportation and travel, it cannot fail to command, throughout its entire length, a large and remunerative local business.

Its advantages for through business, both Northern and Western, are also unsurpassed. It shortens the railroad connection of the City of New York with Oswego and Canada forty-five miles; and, by means of a branch to Auburn, where it connects with the New York Central, it shortens that connection with Buffalo and the West seventy miles. These are important advantages. Taken in connection with its thorough construction, its easy grades, and its freedom from sharp curves, it cannot fail to compete successfully with any and all other roads for through business. Possessing such superior advantages for commanding both local and through business, and being one of the trunk lines of road starting from the great commercial center of the Union, there would seem to be no room to doubt that the road will prove to be one of the most remunerative in the country.

CAPITAL OF THE COMPANY—ITS FINANCIAL CONDITION.

The construction of the road has been undertaken under financial auspices equal favorable. The citizens of the Midland Counties, feeling the urgent need of railroad facilities, have made subscriptions to its capital stock to the amount of *six millions of dollars*. The larger shares of these subscriptions have been made by towns and cities in their corporate capacity, and for which they paid in town and city bonds bearing seven per cent. interest. These bonds, being made by law exempt from local and municipal taxation when held in any county through which the road passes, the Company have found ready sale for them at par and interest whenever they had occasion to use the proceeds, thus rendering the subscriptions for which they were given in payment equivalent to cash. The Company, therefore, commenced its undertaking with a paid-up capital of $6,000,000, which, it is believed, *is a larger capital than any other railroad enterprise in this country has ever been started with.*

To provide the balance of the means that may be found requisite to complete and equip the road, the Company has adopted the usual method of issuing bonds secured by a first mortgage on its property. The mortgage has been executed. It conveys to A. A. Low, Geo. Opdyke, and Delos De Wolf, in trust, to be held as security for the bondholders, the entire road and its branches from Oswego to the State Line of New Jersey, together with its equipment, franchise, and all other property of the Company appertaining thereto. *It also provides that the issue of bonds shall be strictly limited to $20,000 per mile of road actually built and in running order.*

PROTECTION AGAINST SPECULATORS.

By express provision of law, the towns and cities which have thus subscribed for and now hold a majority of the capital stock of the Company can never dispose of it, whatever the market price may be, without the written consent of a majority of the taxpayers in the respective towns and cities. This, virtually, may be deemed a perpetual prohibition of sale, whereby the control of the road will remain forever with the farmers and business men residing on its line, who of all others are the parties most interested in its success, and thus save it from the hazards of being made a football of stock operators and speculators.

ITS PROGRESS.

The Company is prosecuting its work with great energy, and doing it in the most substantial manner. Nearly one hundred and fifty miles of the road is already completed and fully equipped, with regular trains running upon it. Nearly the whole cost of this portion of the road has been defrayed by the stock subscriptions raised along that portion of the road. The work is also making good progress on other divisions of the road. It is the expectation of the Company, if not retarded by unforeseen obstacles, to have the entire road completed within the ensuing calendar year.

PROVISIONS IN MORTGAGE.

In offering these securities to the public it is due to the Company to say, that in the preparation of their bonds, and the mortgage under which they are issued, they have cheerfully adopted every suggestion that we have deemed essential to render them the most perfect and attractive railroad security in the market. The mortgage provides that in case of default for a period of four months in the payment of interest the bonds shall become due; and it empowers the trustees, in that event, to take possession of the road and all other property covered by the mortgage, and to use or sell the same for the benefit of the bondholders. We deem a most important provision, as it avoids all the delays and dangers of litigation in case of default.

REGISTRATION.

The bonds are issued with coupons; but they provide for registration and reconversion into coupon bonds, at the option of the holders. Or, if any holder so elect, he may, by surrendering the coupons, convert them into permanent registered bonds.

THE BONDS.

The bonds are payable in twenty-five years from the 1st of July last. They are payable in gold coin of the United States. They bear gold interest at the rate of 7 per cent. per annum, payable in New York, 1st January and 1st July, free of Government Tax.

HIGH CHARACTER OF THE SECURITY.

In view of the $6,000,000 paid-up capital of the corporation issuing these bond; the importance of the road and its admirable location for commanding profitable local and through business; its proximity to the City of New York; its wise protection from the control of stock operators and speculators; the good judgment and energy displayed by those charged with its projection and construction; the valuable provisions contained in the mortgage; the right to convert the bonds from coupon into registered, and to reconvert them; the *sound currency* in which they are payable, and the high rate of interest they bear—in view of all these assuring facts, we feel amply warranted in commending these bonds as one of the safest and most inviting railroad securities ever offered to the public.

PRICE.

We are authorized for the present to sell them at *par* and accrued interest in currency. But the Company reserves to itself the right to advance the price at any time it may elect.

Government Bonds at market prices received in payment.

THE ADVANTAGE OF CONVERTING GOVERNMENT BONDS INTO THESE SECURITIES.

A comparison with investments in United States Bonds will show a very great advantage in favor of a change to these or any other railroad security of equally high character:

$7,000 U. S. 5-20s '67 at 115 will buy of these Bonds say	$8,000 00	
Interest on $5,000 5-20s at 6 per cent. Gold, $300 Gold at 130	390 00	Currency.
Deduct 5 per cent. Income Tax	19 50	
	370 50	
Interest on $6,000 New York and Oswego Midland R. R. Bonds at 7 per cent., $420 Gold, at 130, free from U. S. Income Tax	540 00	
Showing on the same money invested increase of income nearly 50 per cent.	175 50	

Besides, the investor secures, beyond possibility of decline or loss, 22 per cent. increase on the principal to be paid him at the maturity of the loan. The possibility of a less premium on Government Bonds, or the certainty, if held until maturity, of the entire loss of premium, may, perhaps, influence the minds of many to make the change.

At the present price of Gold (1224), these bonds pay almost as much income as a 10 per cent. currency bond subject to Government Tax.

GEORGE OPDYKE & CO., Bankers,
No. 25 NASSAU STREET.

NEW YORK, Aug., 1869.

Officers and Directors of the Company.

Directors.

DEWITT C. LITTLEJOHN, DEWITT C. STEVENS, ELISHA P. WHEELER, J. W. MERCHANT, HENRY R. LOW, EDWARD T. HAYES, EDWARD FALES, JOHN A. RANDALL, WILLIAM FOSTER, HENRY E. BARTLETT, CHENEY AMES, A. C. EDGERTON.

Officers.

DEWITT C. LITTLEJOHN, ... *President.*
ELISHA P. WHEELER, ... *Vice-President.*
WALTER M. CONKEY, ... *Treasurer.*
THEODORE HOUSTON, ... *Secretary.*
HENRY R. LOW, ... *Attorney.*
WILLIAM M. GILBERT, ... *Chief Engineer.*

Executive Committee.

DEWITT C. LITTLEJOHN, DEWITT C. STEVENS, ELISHA P. WHEELER, WILLIAM FOSTER, J. W. MERCHANT.

Trustees for the Bondholders.

A. A. LOW, GEORGE OPDYKE
DELOS DE WOLF.

MIDLAND BONDS.

SEVEN PER CENT. GOLD,

FREE OF GOVERNMENT TAX,

ON THE

FIRST MORTGAGE BONDS

OF A

Railroad in New York State

NEW YORK AND OSWEGO

MIDLAND RAILROAD

extends from New York City to the City of Oswego, Lake Ontario, a distance of 400 miles, including prominent branches. The line *is completed about 150 miles from Oswego, and regular trains running daily.* Rapid progress is making on the balance of the line, and the entire work will be completed at the earliest practicable period.

SAFETY OF THE BONDS.

There is no railroad bond offered upon the New York market which so clearly combines the elements of PERFECT SECURITY and a HIGH RATE OF INTEREST as this; in proof of which assertion the following simple facts are presented:

1. THE LOCATION OF THE ROAD, stretching from the City of New York across the northern part of New Jersey, and the rich and populous MIDLAND COUNTIES OF NEW YORK STATE, to the nearest port on the great Lakes, is such that it must command a large through and local traffic from the moment it is opened. The route from New York to Buffalo will be shortened seventy miles, and to Oswego forty-five miles.

2. THE COST OF BUILDING THE ROAD is about $40,000 per mile, and $20,000 of that amount is necessarily furnished by stock subscription before a dollar is used from the sale of bonds, since the issue of the latter is positively limited to $20,000 PER MILE OF ROAD BUILT AND IN RUNNING ORDER. OVER $6,000,000 have already been paid in on stock subscriptions.

3. The mortgage bonds on every railroad running out of New York City are good, and interest is promptly paid on them.

4. THE TOTAL INTEREST LIABILITY of this great through route of railway between the Lakes and the Atlantic coast, 400 miles in length, will thus be only $560,000 per annum after the whole line is completed. On the most moderate calculations the average EARNINGS OF A SINGLE MONTH would far exceed this sum.

THE RATE OF INTEREST.

These bonds pay seven per cent. in gold, free of United States Income tax, and this with gold at 120 is equal to about 8 1-2 PER CENT. A YEAR. No rational person could expect a SAFE INVESTMENT WITHIN OUR OWN STATE to be offered on more liberal terms than these.

THE BONDS.

The bonds have 25 years to run; are issued in denominations of $1,000; bear Seven Per Cent. Interest in Gold, free of Income Tax; are Coupon or Registered, with interest payable semi-annually in New York, on the 1st of January and July.

PRICE: PAR AND ACCRUED INTEREST.

Pamphlets, circulars, etc., may be had on application.

GEORGE OPDYKE & CO.,
Bankers, No. 25 Nassau St.

CAPITALISTS AND INVESTORS should notice the following extracts from leading newspapers, showing what is thought of this important enterprise. No one can read these statements without being convinced that the unequaled advantages of this road for commanding a large and profitable business, combined with the large capital of the Company, must render their First Mortgage Bonds a perfectly secure investment.

THE MIDLAND RAILROAD.

IT seems but last year, but we will presume it three years, since the Midland Railroad was projected and efforts first made to secure the means of constructing it. It was generally regarded as an up-hill undertaking, and many predicted its failure. But 1870 opens with the cars running on it from Oswego to Norwich, in the very heart of what was the most secluded region of our state, while the work on this end is in such a state that the directors feel confident that they will be running cars through from Lake Ontario to the Hudson, opposite this city, before the close of 1870. They have made no miscalculations thus far, and we expect to see them come through ahead of time.

This road opens to the traveling public sections of our state which were better known and relatively more populous half a century ago than they are now. The Erie Canal and the Central Railroad on the one hand, the Erie Road on the other, have drawn away the thousands who formerly traversed them on their way to "the Holland Purchase" or to Ohio; so Delaware, Chenango, Otsego, etc., have been as secluded from general observation as Newfoundland. They have kept on growing grain, grass, and cattle; making butter and cheese; and running out the scattered remnants of their timber. But the lines have too generally put off for more bustling scenes, leaving the old folks and the girls to get on by themselves as they best could. The townships traversed by this road have hardly increased their population since 1830, while some of them have actually fallen off.

The Midland Railroad is destined to change all this. Connected by branches with Newburgh, Ellenville, Delhi, Utica, Auburn, and Camden, besides those which its completion will hereafter incite, it will soon double the population and quadruple the travel and trade of the region it traverses, which abounds in water-power, slate and other useful rocks, and is filled by an energetic, virtuous, thrifty people. It will bring grain from the Lakes and carry coal thither; it will draw thousands from the seaboard to feast on its beauties and make homes by its pure streams, amid its healthgiving hills. Delhi, Norwich, Eaton, and other inland villages, which few of our travelers for enjoyment have ever seen, will soon be as familiar to the tourist as Northampton, Mass., or Rutland, Vt.; and a new era of growth and prosperity dawn upon large districts which its roads have hitherto served only to depopulate.

The Midland asks no further subscriptions to its stock. These have been made, to the extent of $6,000,000, by the farmers who invested their means to secure a cheaper and more expeditious highway for their produce. What is now asked is, that those who can spare a few hundreds or thousands shall invest them in the Company's bonds, which draw seven per cent. gold interest, and have the farmers' six millions as a guaranty for their prompt payment. Those six millions receive no income till after the bondholders shall have been paid in full. This guaranty is deemed sufficient, and the bonds—which can never exceed $20,000 per mile of finished road—amply secured. We ask those who have money to invest to scrutinize the map and read the advertisement of the Company contained in this paper, and judge whether they may not safely and usefully invest in the bonds of the Midland Railroad.—*From the Tribune, by Horace Greeley.*

THE MIDLAND RAILROAD.

A NEW road of vast importance to the State and City of New York, and to the general business interests of the country, will, like several other important railways, be completed during 1870. This road, chartered as "The New York and Oswego Midland Railroad," is a continuous line, over four hundred miles in length, penetrating directly into the interior; and is destined to work a revolution not only in the local traffic of Central and Western New York, but also to some extent in the internal commerce between the West and the seaboard.

Commencing at Jersey City, it spans the State of New Jerseyto its northern boundary; and thence, stretching northward, traverses the great counties of Orange, Ulster, Sullivan, Delaware, Madison, Cayuga, etc., to its terminus at Oswego and Lake Ontario. By a branch road to Auburn, it effects a connection with the New York Central, and shortens the distance to Buffalo and the West by somewhat more than seventy miles. This must have a controlling influence upon passenger travel and ultimately upon trade; for in these days distance—or, in other words, time—is the most absolute element in business transactions. The Midland Road also diminishes the distance to Oswego and Canada by forty-five miles.

Numerous branch roads radiate from the main line at various points; and, with its connections, ramify the whole interior of New York State, forming the most magnificent railway system ever pushed into the interior from the seaboard.

The great inland counties, upon which the markets of the metropolis have long been largely dependent for supplies, are brought within a few hours' distance; so that there is no longer any danger of the Manhattanites famishing for want of fresh food. In addition to this, a new outlet is furnished for the overflowing population of the city; and the Midland Company announce that every inducement will be offered to settlers along their line. The portion of New Jersey which it traverses is one of the most picturesque and attractive in the State, and in a few years will become, like the country penetrated by the Jersey Central, a suburb of the metropolis, while furnishing the road with a large and ever-increasing local traffic.

A section of the line, over 150 miles in length, is already in successful operation; and, as we have said, the whole will be completed some time during the coming year. The masonry, grading, and other heavy work is in great part finished throughout, and the construction is being pushed forward with unexampled energy.

The expenses of construction and equipment are necessarily very heavy; but they have been met to a considerable extent by the stock subscriptions obtained from the cities, towns, and counties along the route, amounting to the unprecedented sum of $6,000,000. In order to procure the remainder, the Company has adopted the usual method of issuing a First Mortgage Bond, secured by the road and its entire property. These Bonds are payable in gold at maturity, bear interest in gold at seven per cent., and are offered by the agents, Messrs. Opdyke & Co., of New York, at par and accrued interest in currency.

To enhance the value of the Bonds, their issue is limited by law to $20,000 per mile of road actually built and in running order, and it is provided in the charter that a default in the payment of interest for the period of four months shall bring the road and all its property into the hands of the trustees, without the necessity of a lawsuit. There are several other points to the advantage of the Midland Railroad which might well be mentioned; but we have probably said enough to show that its bonds are well worthy the attention of those who are seeking a safe, judicious, and profitable investment.—*New Haven Palladium.*

AN OPPORTUNE INVESTMENT.

THE Secretary of the Treasury announces that the sale of gold and purchase of bonds will be continued through December, as usual. The result of this policy is seen in the increasing scarcity of the Government Five-Twenties, and their rapid tendency to par, which with the present rate of appreciation must soon be reached.

Now, therefore, is the time for the holders to capitalize their premium by selling it, and investing the proceeds in other securities, of which there are now several in the market fully equal to the Government bonds. The bonds of the New York and Oswego Midland Railroad are of this class. These and we design more particularly to speak, are payable in gold at maturity, bear interest in gold at seven per cent., and may now be bought at par and accrued interest in currency. The advantage which these bonds possess over the Government is that, besides capitalizing the premium, they afford an increase of nearly fifty per cent. in actual income, while in the element of safety they are fully equal to any security in the market.

The road on which they are issued, and which is pledged to their redemption, is one of the most important in the State of New York, and when finished will rank with the foremost railroads of the country. Over four hundred miles in length, it spans the State of New Jersey from Jersey City to its northern boundary, and, traversing thence the great midland counties of Orange, Ulster, Delaware, Madison, Sullivan, etc., connects the Metropolis with every portion of the State up to Oswego on Lake Ontario. Many branch roads radiate from the main line at various points along the route; and these, with its numerous connections, open up the whole interior of New York, rendering the road the main channel of internal commerce. By means of one of these branch roads to Auburn, the Midland connects with the New York Central, and shortens the distance to Buffalo and the West by seventy miles, and to Canada by forty-five miles; thus securing for itself a share of the through trade between the West and the seaboard. Its local traffic also will be large, traversing as it does some of the richest agricultural districts east of the Alleghanies; and, in addition to this, it places the market of the metropolis into more direct communication than ever before with the inland counties, which have so long been their chief sources of supply. A large population already lies scattered along the route, to which the advantages of railway facilities will bring constant accessions; and in the vicinity of New York particularly towns and villages will spring up by the overflow of inhabitants from the city.

It is announced by the Company that the road will be completed and ready for operation some time during the latter part of 1870. The grading, bridging, masonry, and other heavy work are in great part finished throughout, and the equipments are being obtained as rapidly as needed. A section of the line one hundred and fifty miles in length has been in operation since the beginning of November, and is doing a succesful business in the way of local traffic.

Much of the expenditure necessary for bringing the work of construction thus far has been met by actual stock subscriptions, obtained from the towns and counties along the route, amounting to the unparalleled sum of $6,000,000. It is in order to obtain the remainder that the Company has issued the First Mortgage Bonds mentioned in this article; and we hope we have said enough to induce capitalists to give hearty practical support to a great public work, which is of vast importance not only to New York, but to the general business interests of the country.—*Providence Morning Herald.*

THE MIDLAND (N. Y.) RAILROAD.

IT has long been a matter of surprise to all persons examining the map of New York State that the very large section of country embraced in the irregular triangle formed by the Hudson River on the east, the New York Central Railroad on the north, and the Erie Railway and its connections on the southwest, has been quite destitute of railroad facilities. This portion of the state includes a very rich agricultural district, with numerous large towns in the several counties of Madison, Chenango, Delaware, Sullivan, and Orange. The Albany and Susquehanna Railroad from Binghamton to the city of Albany did something to open that portion of the district referred to which is adjacent to its route; but still this did not supply the great *desideratum* of a connection with New York City, and even at the present time, in the building of the NEW YORK AND OSWEGO MIDLAND RAILROAD, has this rich and populous interior section of our state been opened up to a direct line of communication with New York City. A local traffic is a safe and reliable basis upon which to estimate the earnings of a railroad; it is perfectly sure throughout every season, good or bad, with comparatively little variation. Many of the best roads in the country—as, for instance, the Illinois Central, Chicago and Alton, Chicago, Burlington and Quincy, and even the New York Central, together with numerous others—have been greatly indebted for their local traffic for their wonderful prosperity.

The road in question, however, will not be dependent upon local traffic only, as it is the most direct route between the great lakes and the Atlantic coast, and will be a thoroughfare for the enormous inland commerce between the interior and the seaboard. On another page of the *Chronicle* will be found a notice of the Seven per Cent. Gold First Mortgage Bonds of the Company, offered by Messrs. Geo. Opdyke & Co., and also particulars of the progress of the work on the road (over one hundred and fifty miles being already completed), and other points of interest.—*Commercial and Financial Chronicle.*

NEW YORK AND OSWEGO MIDLAND BONDS.

WE are deluged with letters from all quarters asking about these Midland bonds. In reply to one and all, we will say that every word spoken in their favor was uttered in solemn earnestness. We are not in the habit of using language in our commercial columns to deceive our readers. We repeat that, in our judgment, the New York and Oswego Midland seven per cent. gold bonds are, *all things considered*, the best bonds in the market. We have advised our intimate friends and neighbors and the public generally to invest in them, because we thought they were *perfectly safe*. We utter our own sentiments, of course, when we say that we would not hesitate an instant about selling Government securities and reinvesting the proceeds in these bonds. They pay a better interest than Governments, are secured on a first-class railroad, managed by first class men, (no stock gamblers), and the road runs through a section of the country which will give it a splendid business. *There is no doubt about any one of these statements;* and if any of our correspondents want our affidavit as to our belief in the facts set forth above they can have it. This remark is made to suit the case of those who want our "solemn affirmation" before they move. Are we understood?—*New York Independent.*

THE MIDLAND RAILROAD.

IT is a long time since a railway enterprise of such magnitude as the "New York and Oswego Midland Railroad" has been undertaken east of the Alleghanies. The railway systems of the older states are already about coextensive with commercial needs, and their future development will probably be confined in great part to the gradual extension of existing lines and the construction of short connecting links. But here is a great road, over four hundred miles in length, scarcely second in importance to any similar enterprise now before the public, and which will be to the State of New York what the Illinois Central is to Illinois. Commencing at Jersey City, it traverses the State of New Jersey to the boundary line, and, stretching away northward through the heart of Western New York, across the great inland counties of Delaware, Madison, Orange, Ulster, Cayuga, etc., finds its terminus at Oswego, on Lake Ontario. Branch roads and connections, radiating in every direction from the main line, render the whole interior of the Empire State "tributary to its needs"; towns, villages, and agricultural communities are clustered along the route, and with the completion of the Midland Road the territory which lies between the great lakes and the seaboard will enter upon a new and brighter phase of commercial prosperity. The farmers will have an adequate and accessible market for the sale of their products; the metropolis itself will be brought nearer its supplies of food; and in the beautiful valleys of New Jersey penetrated by the line will spring up towns and villages—the homes of those who have escaped from the dreadful pressure of population in the city.

But, in addition to these local advantages, the Midland Road has a great future before it as one of the channels of commerce between the West and the Atlantic States. A through road to Canada places it in connection with the New York Central, shortening the distance to Buffalo and the West by seventy miles; and by the main line Canada is forty-five miles nearer New York than by any other route. These are important facts to the business men of the country; for they are likely to relieve our internal trade from many of the perplexities which at present obtain, owing to the inadequate facilities of existing lines.

A portion of the line, one hundred and fifty miles in length, extending from Oswego to Sidney Plains, has just been opened for traffic; and it is announced by the company that the whole line will be completed during the latter part of 1870. The work of construction is being pushed forward with great energy; the heavy labor on the roadway is about finished throughout, and the cars, locomotives, and other equipments of a first-class railroad are nearly ready for delivery.

The sum of $6,000,000 was subscribed by the towns and counties along the route, and this has to a considerable extent defrayed the expenses just spoken of; but a great enterprise can only be accomplished by a correspondingly large expenditure, and in order to obtain the remainder the company has adopted the usual method of issuing First Mortgage Bonds.

These bonds are secured by the road, equipments, franchise, and entire property of the Company; and, to render impossible the "manipulations" of reckless directors, their issue is limited by law to $20,000 per mile of road actually built and in running order. This is a thrilling lien upon the resources of such a line as the Midland; and, when we mention the further provision in the mortgage by which failure to pay the interest on the bonds for the space of four months will bring the property into the hands of the trustees, without the necessity of a lawsuit, enough will have been said to show that these bonds are as safe as human ingenuity, guided by past experience, can make them.

They are payable in gold at maturity, and bear interest in gold at seven per cent.—*Boston Transcript.*

THE MIDLAND RAILROAD.

FORTY years is a long period for any portion of a civilized country to lie fallow, unploughed by the furrows of commerce and intercourse. It is especially long in a district of the leading state of the Union; for it is a period nearly half our national life. Yet that is what has been the condition of portions of the important region which the Midland Railroad will open to the public. They had the misfortune of being surrounded by channels of communication—such as the Erie Railroad, the Erie Canal, and the Central Railroad—without the good luck of being traversed or pierced by any of them. The result of this insulation need hardly be told. Commerce and immigration, passing by and not through, left no stimulus behind. Otsego, Chenango, Delaware, and possible or existing centers of population were dormant. So determined has their sleep been that during four decades the population of townships in that section has been nearly stationary. It needs no prophet to foresee that the Midland Railroad will change all this; and, in doing so, this latest addition to the railways of the state will not be the least important of the undertakings completed this year. This new artery, extending at present from Oswego to Sidney Plains, where it connects with the regular system of the state's railroad arteries at the station of the Albany and Susquehanna Railroad, is now about 124 miles long. The most important part of this, between Norwich and Oswego, is already completed; and the remaining section, connecting Norwich with the Albany line, will be ready by the 15th instant. The construction of the line has called forth in some of the more difficult sections the highest powers of the engineers. Among other important works is a truss bridge at Lyons Brook, near Norwich, which is 800 feet in length and 155 feet high in the center. There is to be a high suspension truss-bridge over the Shawangunk, and the route required several heavy cuttings. There are two important tunnels—one of which, at the Neversink River, will be 1,000 feet long; of this 400 feet have been excavated from conglomerate rock. The Shawangunk tunnel will be more trying to the excavators, being 2,800 feet in length. Notwithstanding all the difficulties besetting the new route, the engineers are sanguine that before the middle of this month the line will be open for 124 miles, between Oswego and Sidney Plains, and that before the close of the year trains would run through from Oswego to the vicinage of New York. This would give increased facilities of communication with this city to important portions of eight counties, opening up one of the richest agricultural districts of the state. The energy with which the work has been pursued gives hope that the officers of the road will realize these anticipations, and the large interests of that region make every one trust that they are not too sanguine.—*N. Y. World.*

NEW RAILROADS.

THE MIDLAND ROAD.

THE Midland Railroad is completed from Oswego to Norwich, a distance of 99¼ miles. From a point about six miles south of Norwich, and thence eighteen miles west to Sidney Plains, the connecting station on the Albany and Susquehanna Railroad, the grading is completed and it only remains to finish some ballasting to put the track in perfectly running order. Trains will probably make regular trips from Oswego to Sidney Plains, a distance of 124 miles, about the 15th inst. The telegraph line, which is the property of the railroad company, was formally opened for public business on New Year's Day. At Lyons Brook, near Norwich, there is a substantial wrought-iron truss bridge 800 feet in length. The center is supported by a heavy stone pier. From the bed of the rivulet, in the gorge below, to the track laid on the center of this bridge the hight is 155 feet. The structure is one of the most graceful, solid, and perfect in the state, and can support any required weight.

The first trial of its strength was made on Thursday last, and was the occasion for the gathering of a large concourse of people from the surrounding country. Probably not less than 3,000 persons were present. A train, consisting of a heavy locomotive, ten platform and two passenger cars, having on board a number of people, slowly moved to the center of the bridge; and, pausing there a moment, the whistle of the iron horse awoke the echoes of the wild and craggy ravine with shrill screams, while the passengers on board the train and the spectators on either bank enthusiastically cheered. The train then started to the other side, and returned with increased speed. The rolling stock employed on this route comprises sixteen new locomotive engines and a large number of cars.

Work advances rapidly on other portions of the road. The main part of the southern end, from Centerville, in Sullivan County, to the entrance of the tunnel at Wurtsboro, is graded and the ties supplied. The branch from Ellenville, in Ulster County, to the tunnel entrance—a distance of eight miles—is also graded and tied. Between Parkersville and Centerville, in Sullivan County, the work of filling, cutting, and grading is energetically pushed forward. At Liberty Falls, and Young's Gap—the latter point is the summit of the grade west of the Shawangunk Mountains—there are also heavy cuts, grades, and fills. On the eastern side of these mountains the work is similar to that on the west side, and progresses finely. There is to be a high suspension wrought-iron truss bridge over the Shawangunk Kill, just at the mountain's base; also heavy cutting at Fair Oak, which is about midway between Bloomingburgh and Middletown. From this point the route crosses that of the Erie Railway, and continues toward Deckertown, N. J., and is being graded. From thence to Pompton Plains, 38 miles distant, contracts are now being made for the grading, etc. From the latter point, via Montclair, to the Metropolis the ground is more level, and the grading is effected with smaller expense, less trouble, and greater dispatch. From Pompton Plains, via the New Jersey Western Railroad (which is a branch of the Midland route), most of the grading and masonry has been completed, nearly to the cross-station Norwood, on the Erie Railway. There are two tunnels. One, near the western bank of the Neversink River, is to be about 1,000 feet in extent, of which nearly 400 feet have already been excavated out of hard conglomerate rock. The other tunnel is more extensive, and will pierce the grim old Shawangunk Mountains to a distance of 3,800 feet, through coarse sandstone and conglomerate rock. On the western side a distance of about 150 feet have been excavated by hand-labor. On the eastern side nearly 1,100 has been excavated by steam-drills, which are more expeditious but not less expensive than manual labor. The rock on this side is hard black slate. Present appearances indicate an early completion of the Midland route, and the prospect induces a hope that regular trains will be running through from New York to Oswego before 1871.

When in full operation, this road will develop the hitherto almost untouched resources of one of the most fertile agricultural districts of the state. Portions of Ulster, Sullivan, Oneida, Otsego, Madison, Chenango, and Delaware Counties will reap much benefit from the opening of this new line of direct communication to every point, and especially with this great metropolis.

NYACK AND PIERMONT LINE.

The laying of rails on this new road was commenced on Thursday. The grading has been in progress for some time past. There are no great difficulties either of excavating or filling. The distance between Nyack and Piermont is about five miles, most of which is unbroken by hills of any extent. Formerly communication with the metropolis was found solely in the line of the Hudson River steamers, then by lumbering stages to Piermont, the Erie station, or eight miles over a stony road to Spring Valley, on the line of the New Jersey Northern Railroad, about 30 miles from New York. This new route is expected to be in complete running order before Spring.—*New York Tribune.*

THE MIDLAND RAILROAD.

THERE are so many railway enterprises projected at present that public attention has been wearied by them, and it is difficult for any of them to awaken the enthusiasm once accorded to a great undertaking. There is one however, whose interests are so closely related to those of our own city and state that it seems to call for something more at our hands than a mere mention.

The New York and Oswego Midland Railroad runs from Jersey City northward across to the state line of New Jersey, and thence through the great interior counties of New York to

Financial & Commercial.

MR. BOUTWELL'S FIGURES.

THE present interest-bearing debt of the United States amounts in round numbers to $2,100,000,000; which, estimating the population of the country at 42,000,000, gives an average of $50 for each person. At the close of the Revolutionary War the debt of the country was about $75,000,000, which was an average of $25 to each person. The property of the country at the present time, in proportion to its population, is some three times as great as it was at the end of the Revolutionary War. The nation is hence better able to liquidate its present indebtedness than it was to pay the debt growing out of the War of the Revolution. If the people paid the latter during Jefferson's administration, at the rate of $3,500,000 per annum, they surely can now pay the former at the rate of $100,000,000 per annum. The Ten-Forties, amounting to $194,000,000, and redeemable in 1874, can be redeemed at that time, or their payment can be postponed for thirty years longer, according to the requirements of the public interest. The Sixes that mature in 1881, amounting to $283,000,000, can and must be provided for at maturity. The plan of negotiating a new loan as a substitute for the Five-Twenties, in which form the largest part of the debt exists, has for its prime object a reduction in the rate of interest, and demands for its successful execution a large surplus of annual revenue beyond necessary expenses, which means for the present a high rate of taxation. The annual saving of $18,000,000 in interest, by refunding $1,200,000,000 of the Five-Twenties in a bond at four and a half per cent., would, if invested as a sinking fund, pay the whole bonded debt of the United States in thirty-five years. If we reduce the revenue simply to the level of the necessary expense account, and continue to act on this principle for the next thirty-five years, the nation at the end of this period will have paid $4,200,000,000 of interest on the public debt, and still owe the entire amount.

Such are the propositions and such the figures of Mr. Boutwell, as given in a recent speech, in advocating his doctrine of a large surplus revenue, for at least two or three years to come, to be applied to the continuous annual reduction of the debt. To say that there is no force in this reasoning is simply folly. There is force in it; and, if it presented the *whole* case in all its facts, then we concede that it ought to be conclusive. We regard it as well for the country, and well for the Government, that the present Administration seems so thoroughly impressed with the importance of the debt-paying policy. The tendency of debtor nations, as of too many debtor individuals, is just the reverse. Debtors had always better pay their debts as fast as they can. If they leave them unpaid for a series of years, they will virtually pay them several times in the form of interest, and still have the principal outstanding. They must at last come to the principal and dispose of it, or be forever subject to the burden and drain of interest.

We hence accept the *fundamental idea* of Mr. Boutwell's policy. We believe it to be the true one. Mr. Boutwell, however, in his speech, as also in his annual report, passes in silence just *the* point which those who oppose his views are very careful to forget. His logic is mainly directed toward the *advantages* of the debt-paying policy, without sufficiently considering the present *disadvantages* incident to heavy taxation. The nation has been very largely taxed; such is still the fact; and hence it naturally cries for at least some degree of relief from existing tax burdens. A vast many people reason, and that too correctly, that the debt has been contracted for the benefit of future generations quite as much as for that of the present; and hence that there is a very great propriety in transmitting a due proportion of it to their charge. The natural growth of the country in wealth and population will abundantly enable them to bear their full share of this burden. It is not best to overload this generation for the sake of rapidly extinguishing the debt.

These ideas have found an eloquent and earnest advocate in Mr. Sumner, in his recent speech in the Senate. We do not understand Mr. Boutwell to object to their force. He simply does not give them that prominence to which we think they are entitled. We are not by any means so clear as he seems to be that so large a surplus as he contemplates is really necessary to enable him to fund a portion of the debt at a lower rate of interest. We believe that a surplus of $50,000,000 annually applied to the debt would have all the financial effect of a surplus amounting to $100,000,000. Either sum would entirely settle all questions as to the credit of the Government and the purpose of the people. And, if the smaller sum will be sufficient, and yet allow of great present relief from tax burdens, then it strikes us as practically the wiser sum. What the country really wants is, such a reasonable rate of taxation as will maintain the debt-paying policy, and at the same time lighten its present burdens. This it can have, and this it ought to have, and this we believe it will have before the adjournment of the present Congress. This is eminently *the* financial question of the hour; and its successful solution by the party in power will go far toward its continuance in power.

THE COLLAPSE OF SPECULATION.

THE great speculative center of New York City, and of this country, lies within the space bounded by Wall Street, William Street, Exchange Place, and Broadway. Here mainly are located the offices of the stock and gold brokers. Here the "bulls" and the "bears" meet each other to buy or sell, and make or lose money. Here throng the outside operators who rush into this financial arena to take their chance at the wheel of fortune, and generally go out poorer than they went in. Here come the broken-winded, the badly spavined, and in other business unsuccessful men, anxious to make up for past failures in the previous callings of life. Here come the "greenhorns," with but little money and less skill, to have their eye-teeth cut, and sadly learn that it is not all gold that shines. Here come the great operators—long-headed, well-trained, with iron nerves and ample bank credits—who control the market and eat up the small ones at their pleasure. On this battle-ground we find the "longs" and the "shorts," the "puts" and the "calls," the "corners," and all the phraseologies and facts peculiar to the profession and the place. One quietly passing through this section of New York on the Sabbath would have no idea, from anything he could then and there see, of what here takes place during business hours, especially when speculation is in full blast. He must visit the scene in the heat of some great contest to know what it means.

The late war—leading to a suspension of specie payment, bringing to the country a great increase of paper money, stimulating all branches of business to unusual activity, and involving an immense rise of prices—furnished just the occasion to inaugurate an era of speculation in stocks and gold, and also the public funds of the country. Nothing equal to it was ever known in our past history. The brokers were thronged with customers; merchants and business men caught the mania; telegraph operators were kept busy in transmitting orders; in the main, prices kept on in the upward movement; nominal fortunes were made in a short time; and thus, by continuous additions of power, the tide rushed onward and upward, till it exhausted itself by its own motion. Sagacious men saw that this thing could not last always; and at least some of them had the wisdom to step out in season to avoid the terrible reaction which they anticipated. Others, and probably the great mass of stock and gold operators, both brokers and "outsiders," continued in the business, and within the last four years have had their purses pretty thoroughly emptied by an enormous shrinkage of values. Their so-called profits have vanished into air, and left many of them much poorer than when they began.

The present state of stock and gold speculation is one of very marked decline, as compared with the activity of the market four years ago. This decline, gradual in its movement since the termination of the war, received a strong downward impulse from the great explosion of the 24th of last September. The transactions of the New York Stock Exchange for 1869 amounted to 10,500,000 shares bought and sold, as against 19,700,000 shares for 1868. This shows a reduction of nearly 50 per cent. in the amount of business done. The reduction of clearings in the Gold Exchange since last September is about 75 per cent. below their former average. The reaction has not yet touched bottom, but is destined to sink to a still lower point. This makes speculation a tame and, with few exceptions, unproductive business. Operators have become timid about taking large risks. Brokers are deserted by their customers—either from sheer exhaustion of resources, or because they have concluded to quit the arena of mere speculation, and devote themselves to a safer and more legitimate business. That class known as "outsiders" has, between commissions and losses, been pretty thoroughly used up; and no others have come in to supply their place. The small operators by hundreds have gone by the board, and their limited means passed into the hands of large capitalists. The market is to a large extent merely a "brokers' market," which means that it has no *outside* foundation to rest upon.

This state of things—which we regard as natural and healthy, and on the whole beneficial to the community—illustrates the *self-limiting* law which necessarily attaches to all epochs of speculation. Such epochs are the creatures of peculiar circumstances, and can last no longer than the circumstances. They must come to an end by the very force of their own extravagance. They have no basis in the general laws of supply and demand. They add nothing to the wealth of the country, having no productive character, and usually make twenty men poor where they make one rich. On the whole, they are financial *evils*, seriously disturbing the normal order of things, and leaving behind them no compensating benefits. We hence congratulate the country upon the decline of the speculative mania. It is a good thing for the general interests of society.

THE CANAL QUESTION.

THE canal question in the State of New York is increasingly becoming one of primary interest to the whole state, and especially to the City of New York. The object of building the Erie Canal, at an original cost of some $43,000,000, which has been increased by some $65,000,000 more of interest on construction account, was not to make money out of the enterprise, but to connect the western part of the state and the great West, through the lakes, with New York City, as the chief commercial center of the nation. Such was the theory of De Witt Clinton, and the men who co-operated with him in planning the work and carrying it into successful execution. George Washington, at a much earlier day, saw both the desirableness and feasibility of building such a canal. The result has fully justified the most sanguine expectations in regard to it. The canal has paid for itself ten times over in its contribution to the agricultural and commercial importance of the State of New York. It has made it, in connection with the City of New York, the great commercial state of the Union. The tolls which have been collected on this canal amount to $27,000,000, or more than twice its cost, the interest of which is equal to about $94,000,000; giving in round numbers an income of $181,000,000, as against $108,000,000 for original cost and interest on construction account.

The theory of the state has been to make the tolls of the canal pay the expenses of keeping it in repair, pay the interest on the cost, and ultimately by a sinking fund liquidate the entire debt. The first two of these objects have already been gained, and the last is very near the period of its accomplishment. The constitution of the state requires that the canal debt shall be paid within the next six years, and the present rate of revenue beyond interest and expenses is abundantly sufficient for this purpose. With the debt paid, this whole canal property and its lateral branches will belong to the state, with no incumbrances upon it, and no expenses except those of superintendence, repair, and gradual improvement.

What then is the true policy for the state in regard to the Erie Canal and its branches? There are several answers to this question. In the first place, the state should dispense at once with the infamous *contract* system of keeping the canals in repair. This system is proved to be not only costly, but a practical failure; putting money into the hands of contractors, whose selfishness disposes them to do just as little work as possible. In the second place, the state should commit the management of the canals mainly, if not exclusively, to canal commissioners, enlarge their powers, and hold them rigidly responsible for the faithful performance of their duty. We believe that in this way the work will be much better done than it is by the present canal board, of which the lieutenant-governor, secretary of the state, attorney-general, comptroller, and treasurer are *ex-officio* members, forming a majority of the board. We believe in the wisdom of assigning the duty of management to those, and those only, who are chosen for the purpose, without embarrassing them by the action of others chosen for a different purpose. In the third place, the tolls should at once be reduced to the very lowest mark that is consistent with the payment of the canal debt within the time specified by the constitution; and then, when this is provided for, they should be still further reduced, so as merely to pay the necessary expenses of superintendence and repair, with perhaps the addition of a moderate surplus annually applied to such improvements as will contribute to increase the rapidity of canal navigation. The state *as such* should never take a dollar from the canal fund for any purpose foreign to the canal itself. Its true interest lies in the policy of cheap tolls and as rapid transportation as can be secured without unduly increasing the rate of these tolls. Just in proportion as these ends are gained business will be invited toward the canals of the state, and prevented from being diverted into other, cheaper, and more expeditious lines of transit. But for the constitutional provision, which cannot be changed in season to make the alteration one of much importance, we should favor a much slower payment of the outstanding canal debt, and at once a large reduction of tolls on transportation. This, however, cannot be done without changing the constitution; and to effect this change will consume at least half of the time within which the whole debt is required to be paid. We hence suppose that the debt must be disposed of before we can have a large reduction of canal tolls. This is unfortunate; yet it seems unavoidable.

The recent canal convention held at Rochester will, as we sincerely hope, have the effect of arousing the attention of the people to this important subject. The state wants a canal policy of the right kind, vigorously and honestly applied, as the indispensable condition of retaining its canal business. Every year, with its new and growing lines of communication, is increasingly demonstrating this fact.

THE MINT OF THE UNITED STATES.

THE annual report of the Director of the United States Mint for the fiscal year ending June 30th, 1869, shows deposits of bullion at the Mint and its branches during the year amounting to $31,463,349 76 in gold, and $1,790,453 49 in silver; aggregating a total of $33,253,703 25. The whole number of pieces coined during the same period is 36,666,668, having a value of $33,551,000 50. Of this amount $21,828,637 50 were in gold coins, $10,149,338 63 in unparted and fine gold bars, $840,746 50 in silver coins, $734,190 67 in silver bars, and $1,279,055 in 33,782,750 pieces of nickel-copper and bronze coinage. By far the largest amount of the deposits of bullion and coinage was at the Branch Mint in San Francisco. The total coinage at this Mint for the year was $19,056,000 in 2,006,500 pieces.

This report is accompanied by a series of instructive tables, which give a statistical statement of gold and silver production and coinage in this country since 1793 up to June 30th, 1869, so far as the facts appear in the history of the United States Mint. From one of these tables we present the following summary of American coinage:

Gold coinage	$941,544,681 70
Silver coinage	141,082,490 69
Copper coinage	10,407,603 55
Total value	1,093,034,715 94

The entire deposits of domestic gold at the Mint of the United States and its branches up to June 30th, 1869, as set forth in one of these tables, amount to $732,067,489 15. This by no means represents the total gold production of this country, since large quantities have been exported to other countries, without passing through the United States Mint at all.

The work of the Mint, as now conducted, is divided into three departments. The first consists of the *assay* of gold or silver bullion, and the determination of the degree of its purity. This supplies to commerce parted or unparted *bars* of gold or silver, having an ascertained weight and certain proportions of fineness, to be used in gold or silver manufactures, or sent abroad in payment of foreign debts. These bars, being of convenient size and shape, receive a governmental stamp, which certifies to their weight, fineness, and value, and thus fits them to commercial uses. The second department consists in *coinage*, or the supply of a gold and silver basis for the currency of the country. This basis is not credit, not a *promise* to pay money, but *money* itself, in the most unlimited sense, having an intrinsic value, and hence accepted as money among all the great commercial nations. The third department is devoted to the supply of *small coins* or change which, though not a legal tender, except for small sums, are indispensable in the minor transactions of daily trade. During and since the war the country has, to a large extent, passed into the disuse of this *change* by the substitution of a fractional note currency. The Director of the Mint thinks (and in this opinion we agree with him) that it would be well, with as much rapidity as possible, to dispense with this currency, and return to the use of silver coins for change. This would be one step toward a general resumption of specie payment.

Notes less than ten cents have already been recalled, and their place supplied by three and five-cent coins. The next step would be to dispense with these ten-cent notes, and so on till fractional paper currency should entirely disappear from public use. It is a well-settled principle that coins of a *subsidiary* character, not made a legal tender except to a very limited extent, need not possess a full intrinsic value; and hence the Government, in returning to the use of a small silver coinage, might act upon this principle, as it does in respect to the five-cent nickel piece. Such coinage, to answer its purpose as a substitute for fractional currency, must, by a reduction of weight or alloy, have a less intrinsic value than the market rate of silver bullion; or it will be liable to be sold, melted, and manufactured as bullion. The suggestion of Mr. Pollock, the Director of the Mint, that Congress should at any early period seek to give the country "a silver currency" as a substitute "for the flimsy paper of the denominations less than one dollar," we think worthy of immediate attention. It should not be a legal tender except to a very small extent, and should by express legislation be guarded against overissue. With these provisions, we see no objection to a reduction of its weight, as the means of preventing its drainage from this country, and also its diversion to other uses.

INTERNAL REVENUE.

THE tabular statement of the internal revenue of the Government for the last four years, as made by Mr. Douglas, deputy commissioner at Washington, presents the following recapitulation of the sources and the amounts of this revenue:

	1866.	1867.	1868.	1869.
Spirits	$38,298,171	$23,542,351	$18,688,630	$46,026,401
Tobacco	16,881,007	19,765,148	18,709,089	28,480,709
Fermented Liquors	5,220,558	6,057,500	5,965,983	6,099,879
Banks and Bankers	4,736,637	3,480,378	3,317,129	3,235,516
Gross Receipts	10,974,894	7,156,709	6,377,165	6,309,998
Sales	1,373,331	3,092,761	4,535,677	3,206,839
Special taxes not else where enumerated	12,973,339	12,194,177	10,399,165	8,801,454
Income Tax	73,307,139	66,014,429	41,455,996	34,791,955
Legacies from	994,838	1,928,744	1,518,337	1,344,837
Successions	246,184	626,670	1,005,093	1,189,736
Articles in Schedule A	1,384,943	3,111,523	1,106,519	882,860
Passports	31,3	28,217	26,230	29,453
Gas	1,942,647	1,884,475	1,902,981	2,116,065
Sources not else where enumerated	132,443,098	99,222,899	50,784,947	1,384,978
Penalties, etc.	1,142,858	1,459,170	1,256,881	877,088
Stamps	15,044,376	16,094,718	14,852,253	16,420,710

Here are sixteen distinct classes of sources from which the Government derives its internal revenue. In 1866 the aggregate of receipts amounted to $310,906,984; in 1867, to $265,920,474; in 1868, to $191,180,564; and in 1869, to $160,039,314. The decrease of this aggregate within the last four years, by reduced taxation, is nearly one-half. Almost the whole of this reduction refers to "sources not elsewhere enumerated, embracing articles and occupations now exempt from taxation, which in 1866 yielded $132,443,098, and in 1869 yielded only $1,384,978. The principal part of the reduction in respect to these articles and occupations was made in 1868. The policy of the Government has been to relax the stringency of taxation, and relieve the people as far as possible from its burdens.

It is a noticeable feature in the above statement that the receipts from taxes on spirits, tobacco, and fermented liquors were in 1869 much greater than during any previous year. The aggregate of receipts from these sources in 1869 was $74,556,987. In 1868 it was $43,341,598. This shows a gain of the previous over the latter year to the amount of $31,215,394. The rate of taxation was the same for both years—a fact which conclusively proves that this large increase of revenue from these sources is mainly due to the vigor and fidelity with which the revenue has been collected since General Grant came into power. Nearly the whole gain accrued during his administration. Spirits, tobacco, and fermented liquors are not *necessaries*, but luxuries, expensive and injurious; and hence they will bear a very large taxation. Indeed, the only limit to the taxation upon them is the one which will, on the whole, make them most productive. The tax falls at last upon the consumer; and we are heartily in favor of having those who must indulge themselves in these luxuries pay roundly for it. We should have no objection, if it were practicable, to confining the internal revenue of the Government to these three sources.

The decline of the income tax from $72,989,159 in 1866 to $66,014,429 in 1867, then to $41,455,596 in 1868 and then to $34,791,855 in 1869 is another marked feature appearing in the table. This is not to be accounted for by any change in the rate of the tax, but by a decrease in the amount of income during the past four years. We believe that the *apparent* decrease is much greater than the *real* one. The truth is, the income tax is a very imperfect index to the actual profits of individuals. Many pay nothing who under the law ought to be taxed; and as many or more pay far less than the law requires. The tax is odious to the people, easily evaded, and practically unequal and unjust in its application. It seems highly probable that the present Congress will reduce the taxes by at least $50,000,000 per annum; and, if so, we suggest the expediency of beginning with the income tax. Sweep this out of the way as the first thing. It has already lived beyond the day of its necessity, and hence beyond the reason which justifies it. An adequate revenue may be secured without this, the most objectionable form of taxation.

The stamp tax yielded to the Government $16,420,710 in 1869, as against $14,852,253 in 1868, and $16,094,716 in 1867, and $15,044,373 in 1866. We believe that the revenue from this source might be greatly increased if the Government would provide ample facilities for the sale of stamps. The business transactions that demand these stamps, but are conducted without them, amount to millions every year. The reason of this fact lies mainly in the difficulty of procuring revenue stamps, especially in the country. They ought to be kept for sale at every assessor's office, at every post-office, and at all the national banks, with due notice of the fact to the public. This arrangement would double, if not treble, the sale of them, and enable the Government to lessen the burden of taxation in some other direction.

THE TAX QUESTION—THE TWO EXTREMES.

IT is a fact that the Government owes a bonded debt of more than two billions, requiring an annual interest of about one hundred and twenty millions, and also a non-interest-bearing debt of between three and four hundred millions more. There are but two ways of paying this debt: first, by a distribution of the whole amount among the people in the form of a summary tax levy; or, secondly, by a rate of taxation that will leave an annual surplus for the gradual and continuous extinction of the debt. The first of these methods no one advocates; and hence the whole question is, whether our taxes shall be kept up to the point that will yield a reasonable surplus, or be reduced so as simply to meet the necessary expenses of the Government. In the one case we shall continue the work of extinguishing the debt; and in the other we shall merely pay the interest upon it, and hand over the principal to posterity.

Now, in respect to this question there are two classes of financial extremists, with neither of which do we agree. From the one we hear the constant shout: "Down with the taxes! Take off at least a hundred millions from the tax-burden of the people! Relieve this enormous pressure upon the industry and trade of the country! Let the public debt for the present take care of itself! Let future generations, richer and more numerous, bear the load of paying it?" The other class cry as lustily for heavy taxation and the extinguishment of the whole debt in the shortest possible time. There is force in the argument urged by each class. Severe taxation is undoubtedly an evil which should be avoided as far as may be in consistency with the public interests. So also the debt is an evil which should be removed at the earliest practicable period. The country is suffering from both of these evils, and must for some time to come. We cannot continue the process of payment without adequate taxation; and we cannot have this taxation without more or less feeling its pressure upon the business of the country.

What, then, is the true policy to be pursued? We do not think that it lies in the financial dogmas of either class of extremists to whom we have referred. To relinquish the work of liquidating the debt, so nobly and successfully pursued since the close of the war—especially since the commencement of the present Administration—would be a great mistake, attended with more evils than it would obviate. At the same time, we see no practical necessity for so precipitating this work that nearly its whole weight will fall upon the present generation. The surplus of the Government at the present rate of taxation, with the economy and vigorous collection of the revenue since General Grant came into power, now amounts to more than a hundred millions dollars per annum. Last year $18,000,000 were paid for extra bounties, and $7,500,000 in gold (equivalent to $9,500,000 in currency) were paid for the territory of Alaska. Both of these sums will be a clear gain in the expenses of the current year. It is estimated also that the revenue has an elasticity, or an annual increase resulting from the growth of wealth and population, which is equal to about $15,000,000. Some $30,000,000 of the debt were paid during the last calendar year. It is easy to see from these items that the surplus of the present year, at the present rate of revenue, cannot be less than $120,000,000.

In view of these figures, we come to the conclusion that Congress may and should reduce the taxes, and thereby lessen the surplus so as to pay about $50,000,000 per annum upon the debt. This amount, annually invested as a sinking fund at six per cent., will pay the whole bonded debt of the United States in twenty-three years. It is a fair medium as between those who would bring down taxes simply to the expense account, and let the debt shift for itself, and those who would keep up the taxes for the sake of paying the debt at the rate of $100,000,000 a year. It preserves the debt-paying policy, and at the same time lessens the present burdens of the people. We think it wise politically and financially, and hence express the hope that Congress at its present session will provide for a reduced rate of taxation. We are persuaded that such is the prevailing wish of the popular sentiment.

THE GROWTH OF RAILWAYS.

NO fact has had a wider influence upon the business and material progress of this country than the growth of railways within the last forty years. In 1829 there was not a single mile of railway in all the land; and in 1830 only 23 miles of line were opened. In 1848 we had 5,996 miles of line completed, showing an average increase of 310 miles per annum from the commencement. In 1860 the system had expanded to 30,635 miles, advancing for the previous twelve years at the annual rate of 2,053 miles. The war greatly retarded this progress, especially at the South; and yet the aggregate addition, up to the end of 1868, was 11,642 miles in eight years, averaging 1,455 for each year, and giving a total of 42,255 miles for the whole country. In 1868 the increase was 2,979 miles; which, with one exception, was greater than the increase of any previous year. During the past year the estimated increase is 5,000 miles. Since, and including the year 1865, the year when the war closed, about 13,000 miles of railway have been constructed. The total mileage, as the figures now stand, amounts to 47,255 miles.

On the 1st January, 1869, the six New England States had 4,019 miles of railway, the six Middle States had 9,765 miles, the ten Western States had 16,889 miles, the twelve Southern States had 10,693 miles, and the three Pacific States had 889 miles of road. Pennsylvania was the "banner" state as to railroad mileage—having 4,398 miles on the first of January, 1869; Illinois stood next on the list, having 3,440 miles; and Ohio and New York were about equal, each having about 3,400 miles. In proportion to the number of square miles of territory, Massachusetts was far in advance of any other state, having 1,450 miles of road to 7,800 square miles, or an average of one mile of road to every 547 square miles—a ratio which, if extended to the whole United States, would give 600,000 miles of railway. The cost of all these roads, as computed at the close of 1868, was set down in round numbers at $1,850,000,000. Add the cost of the roads completed in 1869, at an average of $44,000 per mile, and we have a total cost of $2,070,000,000—an amount nearly equal to the national debt. The aggregate tonnage of these roads in 1868 was about 75,000,000 tons, valued at $10,472,250,000. This is equal to about six times their cost, and would pay four such national debts as the country now owes.

The year 1870 opens with an exceedingly brilliant promise for railway progress. The *American Railroad Journal* for December 25th, 1869, informs us that about 300 enterprises of this character are now under way, and that in the course of the next two or three years they will be completed, adding some 15,000 miles more to the railroads of the country, to say nothing of others to be undertaken during this period. Some of these roads are hundreds of miles in length, tapping fertile and rich districts of country, bringing them within easy reach of the great markets of the land, leading to a very rapid increase of population, and adding millions upon millions to the wealth of the nation. Commissioner Wells, in his recent report, observes: "If it is assumed that a line of railway gives access to fifteen square miles of country on each side of it, or thirty square miles altogether, then the thirteen thousand miles of railway which it is estimated have been constructed during the five years from 1865 to 1870 will have opened up three hundred and ninety thousand square miles of what, for the purposes of general production, may be considered new territory—a tract of country larger than the whole area of France, and nearly three and a half times larger than the whole area of Great Britain."

Not only in the item of mileage, but also in construction and accommodation, has there been a great progress in our railway system. Much better roads are being built than were formerly deemed necessary. Steel rails are taking the place of iron rails. The roads are much better equipped than formerly. More safeguards are provided against accidents, and fewer accidents occur in proportion to the amount of the travel. Railway capitalists have discovered the folly and poor economy of hasty and imperfect construction; which, though cheaper at first, is more costly in the end. The multiplication of roads, and their healthy competition with each other, have had a tendency to reduce their rates of fare and freight charges, and in this way serve the general interests of the community. Indeed, all the facts and statistics of the great railway interest of the country greet the new year with an exceedingly inviting prospect for the future. The progress of the past, wonderful as it seems, will be entirely eclipsed by that of the next forty years.

COMMERCIAL ITEMS.

—The Atlantic Mutual (Marine) Insurance Company presents its annual report in our advertising columns, showing total receipts for premiums the last year to the enormous amount of $8,628 639 05, while the losses paid were only $2,302,245 46. The total assets of this prosperous company now amount to nearly *fourteen and a half millions of dollars*. A scrip dividend of 40 per cent. is declared on the net earned premiums of the last year, and the usual 6 per cent. cash dividends on the outstanding scrip, while the total scrip of 1866 will be paid off in cash. These figures speak loudly for the good management, safety, and popularity of this noble institution.

—The West and South are now looking anxiously to Congress, hoping for a change in our national banking laws—such a change as will give both of those sections a fair proportion of bank facilities. Our readers know very well that we are very decidedly in favor of *free* banking, on a basis of perfect safety—viz., our Federal securities. Away with all restrictions. Let the equitable law of supply and demand regulate the whole business.

—New York City is now overcrowded with young men seeking business. Thousands and tens of thousands are ready to jump into almost any place which promises to keep soul and body together. If we had a little imperial authority, we would turn their faces toward the country, and then say, *Forward, march!* But we forget. We live in a land of freedom; where everybody has a right to starve to death who chooses. Hail Columbia!

—Very few Southern or Western merchants are now in the market. Business among the leading cloth houses and clothing manufacturers is yet only moderate. Other branches of trade are very quiet, with no immediate prospect of any important change for two weeks to come. The open winter has left country merchants with large stocks of goods on hand, which must be carried over to the fall—a very serious matter.

—Rents are lower than last year, with more property offered than required either for dwellings or business purposes. Landlords, however, seem unwilling to yield much, except on second-class property. As usual in February, the annual conflict will now begin, and it will soon be known which party—landlord or tenant—is master of the situation.

—New York City Bank Stocks are in steady demand at advancing prices. The late liberal dividends has attracted the attention of many leading capitalists to this class of securities. Most of the institutions hold a large amount of Government securities, which if sold at present high prices would give them a heavy surplus.

—Our life insurance companies are now making their annual bow to the public, with a fine showing of business profits. These institutions are among the safest, best, and most benevolent in the country. They will and ought to prosper. Reader, if you are not insured, look over our advertising columns, and awake to duty.

—Real estate in New York and vicinity again shows some symptoms of activity. The present demand is principally for low-priced vacant lots, which are sparingly offered. Owners expect much higher figures, and seem inclined to wait until their views are more fully met.

—Money seems to be flowing to New York from all sections of the country. Stock operators are very sanguine of an immense business this spring. Look out for squalls about these days. When Wall Street flourishes other business usually dwindles.

SOUTHERN MANUFACTURING.

COL. J. B. PALMER read a very important paper to the Agricultural Convention of South Carolina, held at Columbia, in April of last year. His special object was to set forth the advantages of the South for the manufacture of cotton. He confined his statements to the business of spinning cotton yarns; though, as he said, they are equally applicable to weaving. The advantages, as stated by Col. Palmer, consist in the following circumstances: first, an abundance of unoccupied water-power in every Southern state; secondly, a mild climate, serving to reduce the expense of living as compared with the North; thirdly, a comparatively low rate of wages; fourthly, the character of the factory hands at the South; finally, the fact that the freights on cotton yarns and cloths are proportionately lower than on cotton in the bale, giving a saving to the South by transporting the former to the market rather than the latter.

For these reasons Col. Palmer concludes that the South can spin cotton at a cheaper rate than the North. This he shows by giving the actual cost of spinning cotton at the Saluda Cotton Mills, that run only 4,000 spindles, but could do the work at less cost per pound by running a larger number. From a series of calculations based on the production of cotton, its market value in bales, and then in the form of yarns, he infers that, if the South were to spin their entire cotton crop, and then export the whole in this form, they would increase the home value of each crop by about $150,000,000, and give employment to 250,000 hands, "principally females from ten years of age up and small boys." The paid labor would amount to $36,000,000 per annum. In view of his presentation of the question, Col. Palmer strongly urges "the planters of the cotton-growing districts all over the South to combine together in joint-stock companies, erect cotton-mills of sufficient capacity to spin up their crops," and then ship their yarn "direct to the Continent of Europe as well as to the North."

Now, as to the accuracy of all these figures we do not feel competent to judge; yet the main idea of Colonel Palmer's paper is one that we most heartily approve. During the days of slavery the South depended mainly on agriculture in the production of cotton, rice, and tobacco. These, chiefly the first, were her staple articles of export for the general market of the world. Negroes and cotton bales constituted the leading ideas of her political economy. Of manufactures she had comparatively none. She sold her cotton; and with the proceeds bought her cloth, her shoes, her farming utensils, and in general the manufactured necessaries of life. Her workshop was not at home, but at the North and in Europe. She was a large seller of cotton and a large buyer of manufactured goods. With a fine climate, a rich soil, an ample water-power, and abundant treasures in the bowels of the earth, she was greatly inferior to the North in population and productive thrift.

Such was the general state of the South under slave labor, applied almost exclusively to the production of a few agricultural staples. Her industry was not only degraded in the person of the laborer, but also ran altogether too much in one line. What she needed, but under slavery did not and could not have, was a greater diversity in the forms of industry. Agriculture and manufactures combined and pursued by the same people not only vary their industry and make them mutually helpful to each other, but also supply a large home market for the products of both, and bring consumption and production into contiguity with each other. Now that slavery is gone, the Southern States will, as we anticipate, at no distant day exhibit this combination on a scale and with results previously unknown in their history. They should by every possible means favor the creation and introduction of skilled labor. One form of it will lead to another, till the South, like the North, shall become rich in the useful arts.

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GRANT AND COLFAX.

OUR readers will understand that Ritchie's popular and beautiful steel engravings of Grant and Colfax are still offered as premiums for new subscribers to THE INDEPENDENT, and will continue to be until further notice. Any old subscriber sending us a new name, with the money, $2.50, will receive as a reward for his services a *double set* of these splendid engravings—one set for himself and the other set for the new subscriber. We have already given away nearly THIRTY THOUSAND, and still the orders are pouring in upon us from every quarter in greater numbers than ever before. Ritchie is doing his very best to keep up with the demand; but within a month past it has been impossible for him to print them as fast as called for. We are now ten days, or nearly two thousand copies, behind our registered orders.

We judge by the thousands of letters we are receiving that an average of *ten minutes time only* is required to obtain the one new subscriber necessary to get this *double premium*. Reader, have you made the ten minutes' effort to secure this gift? We want THE INDEPENDENT to go into every family in the nation. Will every one of our valued subscribers and friends help us in this matter? Our motto is, On to the Mississippi! on to the Rocky Mountains! and on to the Pacific! FORWARD, MARCH!

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The Independent.

MY SHIP.

My brothers' ships sail out by night, by day;
My brothers' feet run merry on the shore.
They need not weep, believing they no more
Will find the loved ones who have sailed away.
So frequent go their ships, to-morrow may
See one return for them.
The ship that bore
My loved from me lies where she lay before;
My heart grows sick within me, as I pray
The silent skipper, morn by morn, if he
Will sail before the night.
With patient tread,
I bear him all my goods. I cannot see
What more is left that could be stripped from me;
But still the silent skipper shakes his head.
Ah me, I think I never shall be dead!

H. H.

MALVERN, ENGLAND, Dec. 16th, 1869.

Week-Day Lectures.

BY HENRY WARD BEECHER.

FRIDAY EVENING, Feb. 4th, 1870.

THE congregation this evening was very large. Mr. Beecher said: We all know there is a great deal of difference in the qualities of any given article. There is a great deal of difference in the qualities of bread as well as many varieties. There is a difference in the quality of silk, broadcloths, microscopes, especially any class of objects which includes a large variety and various grades. The same is true of mental experiences, in every man that thinks, and in those that think the finer, the more penetratingly, the more comprehensively. Men's enthusiasms are not of equal quality. There may be an enthusiasm of the lower feelings; there may be a lower moral enthusiasm; there is a wide range of power and quality. Now this is so with Christian experiences. We speak about repentance and sorr